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TRAVELS  
THROUGH  
ARABIA,  
AND OTHER  
COUNTRIES IN THE EAST,

PERFORMED BY  
M. NIEBUHR,  
NOW A CAPTAIN OF ENGINEERS IN THE SERVICE OF  
THE KING OF DENMARK.

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TRANSLATED INTO ENGLISH

BY  
ROBERT HERON.

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WITH NOTES BY THE TRANSLATOR;  
AND  
*ILLUSTRATED WITH ENGRAVINGS AND MAPS.*

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IN TWO VOLUMES.

  
VOL. I.

EDINBURGH:

PRINTED FOR R. MORISON AND SON, BOOKSELLERS, NORTH,  
G. MUDIE, EDINBURGH; AND T. VERNOR,  
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# PREFACE

BY THE

## TRANSLATOR.

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I REMEMBER to have read, with no small surprize, of a rhyming Latin poem of considerable length, written by some Monkish composer of Leonine verses, in honour of the Virgin Mary, which was made wholly up by the changes rung upon the words of this single line,

*Tot tibi sunt, virgo, dotes, quot sidera cælo.*

My wonder was never more highly excited than when, in learning the rules of arithmetic, I found what a variety of changes might be rung upon a few bells; and for how many years, a company of ten or twelve persons might dine together, if they should not separate, till they could no longer make a new change of places.

Similar emotions are naturally raised in the mind, when one considers, how uni-

form are the circumstances of human life, how much alike the organs of our bodies, and the faculties of our minds ; yet, how innumerable the diversities of the human character : how few the first general elements of nature ; yet, how endlessly varied the forms which this universe exhibits ! He who spends his life without wandering ever more than a few miles from the spot of his nativity, or without mingling with any other but the first circle, whether of courtiers, of city, or of rustics, into whose society he has been introduced, can know little of the dignity, of the meanness, of the capacities of his nature,—and but little of the beauties and the wonders of this great theatre of human exertions.

It is pleasing, indeed, to review the records of our ancestors. The exercise moves our affections to a generous warmth, and enlightens our personal experience. But, the new knowledge to be thus acquired, is not considerable. Children are but the images of their parents ; and the same meadow will wear the same aspect, next Spring, which it shewed on the last. To enlarge,  
in



in any considerable degree, the extent of our knowledge, we must change the scene: and we shall then see, how the manners and enjoyments of man vary with external circumstances; and how happily the general laws of nature, notwithstanding their simplicity, apply to an infinite multitude of the minutest and most particular cases.

Hence is travelling so agreeable; and hence are the narratives of intelligent travellers so rich a fund of entertainment and instruction. To wander from city to city, from hill to vale, and from vale to hill; to see one new extent of horizon open upon the eye after another, and landscape after landscape, display sublimity and beauty in all their varying forms,—affords perhaps the most delightful, at least the most improving amusement of which the human mind is susceptible. To see these things through the eyes of another, is indeed much less interesting, than when we can view them ourselves. Yet, as a traveller cannot well help throwing into his work more of the vivid imagery and colouring of nature, than almost any different wri-

ters ;—even in perusing the narrative of another's travels, therefore, one may enjoy no small share of that pleasure, and reap a considerable portion of the instruction, which an actual survey of the same scenes might afford.

Who, that has been taught to relish at all the pleasures of reading, can refrain from enquiring after almost every new book of travels, the publication of which is announced? Hardly a fine lady can stray to France or Italy, after her beauty has withered with her virtue, and her wit has ceased to be fashionable ; Scarce can one of those travelling governors by trade, to whose care the finishing of the education of our young men of fortune, is so wisely intrusted,—visit a new set of inns, or ride another relay of post horses, on the continent ; Not a half-pay captain attends as toad-eater on some valetudinary man of fortune, going abroad for his health : But Tours, and Travels, and Journies, and Letters, are the certain fruits of every such expedition, and are as certainly bestowed, with wonderful generosity, on the public.

All

All is called for, and eagerly read : And, to say the truth, almost all those works, however little might be expected from them, when every circumstance is considered,—afford more or less, to repay, in a reasonable way, the expence of the buyer, and the pains of the reader. But, when a man of sound sense, of real energy and activity of mind, acquainted with letters, and not unacquainted with life,—when such a man, travelling, notes down his observations, and communicates them to the public ; he confers a favour, such as authors have it seldom in their power to give. This favour will be so much the greater, if his observations have been made with an eye of keen enquiry ; and if he has visited regions where all is peculiar, and but little known.

Having these considerations in my mind, I should offer the following Travels to British readers with no small pride and confidence, if I were sure of having arrayed them in a handsome and becoming English dress. Mr Niebuhr was the sole survivor of a party of five Danish travellers, who, being

ing selected as men eminently qualified to accomplish the several purposes of such an expedition, were sent into the East at the expence of the King of Denmark, to explore the various curiosities of Egypt, but especially of Arabia. They proceeded first to Egypt. After making an excursion to Mount Sinai, and preparing themselves, by the study of the Arabic language, for the farther prosecution of their journey, they sailed from Suez, down the Red Sea, to Jidda. Having landed at Jidda, they continued their journey southward to Mokha; not without occasional excursions to the N. E. into the interior parts of the country. From Mokha, they travelled nearly in a south-eastern direction to Sana, the seat of the greatest prince in Arabia. By the time they had accomplished this last journey, and returned to Mokha, two of the party were dead; and, by the pernicious influence of the climate, by the unfavourableness of the oriental mode of living to European constitutions, by their inability to relinquish European habits, and by the fatigue necessarily attending their investigations, the health



health of the survivors was so much impaired, that they were obliged to resolve upon leaving Arabia with the first English ship that sailed for Bombay. Mr Niebuhr and another of his companions lived to reach India. This other, after languishing for a while, at last died at Bombay.

After this event, Niebuhr remained in the East only till he could find a fit opportunity of returning safe into Europe, with the collection of curiosities which was left in his hands.

Such is the outline of these Travels. They afford the latest, and indeed almost the only topographical account of Arabia, in the hands of the European public. Being the results of the observation, not of one man only, but of a party of travellers, and those all well qualified to direct their attention in a proper line of enquiry; they contain such a body of truly valuable information as is to be met with in very few other volumes of travels. Relating to a country famous from the earliest ages of antiquity; they are thus rendered peculiarly interesting by the nature of their subject. They throw much  
new

new light on the historical events, the laws, the worship, and the customs recorded in the Old Testament. And I must, upon the whole, confess, that I have never before had it in my power to abuse so good an occasion of receiving real mental improvement with rational amusement, as that which the translating of this work has afforded me.

It would be unfair to neglect advertising the reader, that the whole of Mr Niebuhr's account of his travels, and observations in Arabia, is not comprized in these volumes. Various things seemed to be addressed so exclusively to men of erudition, that they could not be expected to win the attention of the public in general, and have therefore been left out.

As to the translation ; I cannot indeed say much for it. I entered upon the task with a resolution to perform it carefully, and, as it could not be supposed very arduous, I might perhaps secretly flatter myself, ably. I was kindly encouraged by some eminent literary characters, to whose benevolent notice I have been often much indebted. But, after I had made considerable  
progress

progress in the work ; I put what I had performed into the hands of one gentleman, for whose learning, taste, and judgment, I must ever entertain high deference ; and he, with the most candid and obliging criticism, pointed out several blunders, as well of the translator as of the printer, which I was surprized to perceive, and cannot yet think of, without shame. These I have endeavoured, as far as circumstances would permit, to revise and correct ; and I renewed my diligence to guard against all such mistakes in what then remained to be printed.——

I have added some notes : I wish, they were valuable.

R. HERON

EDINBURGH }  
Aug. 1. 1792. }

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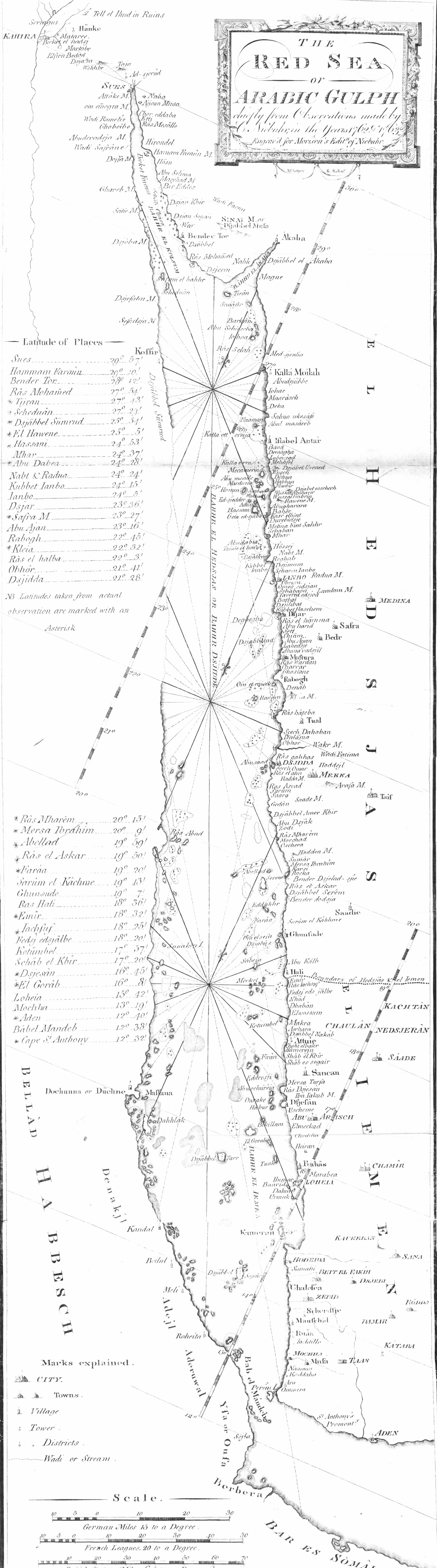
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# THE RED SEA OR ARABIC GULPH

chiefly from Observations made by  
C. Niebuhr in the Years 1794, 1795, 1796  
Engraved for Morison's Edit. of Niebuhr





# VOYAGE TO ARABIA,

AND

## TRAVELS

IN THAT COUNTRY, &c.

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### SECTION I.

VOYAGE FROM COPENHAGEN TO ALEXANDRIA,

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#### CHAP. I.

*Departure from Copenhagen.*

WHEN the gentlemen, who had been appointed to go upon this expedition of observation and discovery, were all met, we received orders from his Majesty to proceed on board a ship of war, commanded by Mr Fischer, at present a vice-admiral in the Danish service, who was to carry us to Smyrna. We accordingly embarked, on the 4th of January 1761; and, after waiting three days for a fair wind, sailed out of the road of Copenhagen on the 7th of the same month.

In the beginning of our voyage, we had a striking proof of the dangers and hardships which attend the navigation of the north seas, in consequence of the west winds blowing over them for nine months in the year. We had set sail on the 7th of January, but were so tossed by storms and contrary winds, that, on the 17th, in despair of being able to gain any port in Norway, we determined to return to Elfsneur.

On the 26th of January, we failed from Elfsneur a second time, with a fair wind, which continued to the end of the month. We passed the *Categat*, and advanced a good way through the North sea: But, in the beginning of February, the weather became again stormy, and the wind contrary. After being tossed for several days successively, and seeing no prospect of a change, we, on the 9th, resolved to return to Elfsneur a second time, and reached it on the 10th. The wind blew with such violence, as to carry us, in thirty hours, as far backwards as we had been able to advance forwards in nine days.

While our ship was thus disagreeably tossed, without making way, we were all extremely seasick; and especially Mr Von Haven, who, finding himself unable to bear it any longer, obtained permission to go by land from Copenhagen to Marseilles, at which port our ship was to touch.

On

On the 19th of February, we sailed out of the road of Elfineur a third time, in hopes of finding the winds less variable. But hardly had we passed the *Skagen*, when a violent west wind forced us back to Elfineur. We were now very uneasy, considering, that we had been tossed upon those seas for the space of 850 German miles\*, without advancing more than four miles towards the end of our voyage. But we had reason to be happy at finding ourselves safe at Elfineur: Immediately after our arrival there, so furious a storm arose, that, although in some degree sheltered by the coast, we were obliged to take every possible precaution for the safety of our ship, just as if we had been in the open sea. This storm arose from the west, and continued till the 5th of March.

The weather became gradually fair and serene; and, on the 10th of March, we left Elfineur for the last time. The wind was at first so brisk, that we sailed at the rate of two German leagues and a half in the hour. On the 12th it changed; and from the 19th to the end of March, storms and contrary winds drove us as far north as to the latitude of  $63^{\circ}$ , near the coast of Iceland. On this occasion I remarked, that the motion of a vessel is most disagreeable immediately after a storm. In the height of a

B 2

storm,

\* Or  $2,833\frac{1}{2}$  English miles.

storm, the winds incline the ship to one side, and keep it firm ; but, when they are calmed, the ship naturally feels the impulse of the waves.

In these latitudes, Mr Forskall made some observations upon the phosphoric light which the sea has been remarked to exhibit. He perceived it to be produced by small marine insects, chiefly of the *Medusa* species, with which those waters are filled. These insects long retain the power of shining in the dark. Happening to pour out by night a bucket of sea water, upon which these observations were made, we saw all the objects which it touched, sparkle instantly, like itself (A).

Spring began to come in, at the end of March, and in the beginning of April we had the finest weather in the world. But the dead calm which succeeded such a series of storms, detained us in those northern regions till the 8th of April. A fair wind then arose, and carried us so briskly forward, that, on the 21st of the month, we arrived within sight of Cape St Vincent, which we viewed with no small pleasure, as we had now been long out of the sight of land,

After being tossed in the North sea through a stormy winter, we entered the Mediterranean in the finest season of the year. Instead of the wild and bleak mountains of the North, which could  
inspire

inspire none but gloomy ideas, we now viewed, with admiration and delight, the rich and smiling landscapes on the coasts of Africa, and on the southern shores of Europe. Our voyage through the Mediterranean would have been quite delightful, if the frequent calms had not rendered us impatient, and disgusted us no less than the storms of the North had wearied and distressed us.

At last, after having often tacked about, we arrived, on the 14th of May, in the road of Marseilles, and cast anchor near St Eustace,

## CHAP. II,

*Passage from Marseilles to Malta, and from Malta to Constantinople.*

THE city of Marseilles is so well known, and has been so often described, that it is unnecessary to speak of the beauties of its situation, or of the multitude of villas all around it (B).

We found the harbour full of ships belonging to different nations, that durst not venture out to sea for fear of the English fleet, under Admiral Saunders. Several of them were employed in the Levant trade, on account of French merchants, and would have been good prizes to the English,

Mr

Mr Von Haven having travelled through Germany and France, joined us here. Here also we found three Danish merchant ships, which were to proceed to Smyrna, under the protection of our ship of war.

After viewing all the curiosities of Marseilles, we set sail on the 3d of June, in company with the other three Danish ships. Although at peace with the English, yet we did not think ourselves safe from being insulted by the fleets of that nation ; as they insist upon going on board, and examining even neutral vessels. Our Captain had determined not to yield to such an infraction of the rights of nations ; and accordingly prepared for making a vigorous defence, if any insult of this nature should be offered him. As we had expected, we fell in with English ships three different times ; and they attempted to come on board of us : But our Captain strenuously refusing to submit to any such indignity, they made off with a bad grace, and suffered us to continue our route unmolested.

On the 14th of June, we arrived at Malta, and cast anchor in the grand harbour, almost in the middle of the city Valetta, or rather of the several cities of which it is composed. This city has a fine appearance, when viewed from the harbour : The houses, with terraces on their  
roofs,

roofs, and built against steep, pointed rocks, have quite an oriental aspect.

All the dwelling houses, as well as the public buildings, are of hewn stone ; which is not surprising, considering how easily the materials are procured. The whole isle is one vast rock, covered with a very thin layer of vegetable earth. The rock is calcareous, and so soft, that, when taken out of the quarry, it may be cut almost like wood. From this circumstance, a part of the fortifications of the city have been hewn out in the natural stone.

Of the public buildings, the most superb is St John's church, which enjoys a considerable revenue, and is entitled to a share of the prizes taken by the galleys of the Order. It has thus been enriched with a great number of valuable curiosities, and, among others, a lustre, with a chain of pure gold, 500,000 crowns in value\*. The riches of this church are said to exceed those of the *Kaaba* at Mecca, and of the tomb of Mahomet at Medina.

We were shewn a Turkish ship of war, of 84 guns, which had been seized and brought into Malta by Christian slaves. The king of France soon after bought this ship, and restored it to the Grand Signior. The Order agreed the more readily to this, because, since the conventions

\* Or 62,500 l. Sterling.

ventions entered into by the kings of France and Naples with the Porte, the Maltese ships have seldom gone out on expeditions against the Turks. But privateers still go out, and bring in their prizes to Malta. These Christian corsairs are commonly provided with letters of marque from the prince of Monaco, or some other Italian prince, of whose existence the Turks are ignorant. And the inhabitants of the East hence continue to regard Malta in the same light in which we consider Tripoli and Algiers.

Mr Forskall and I went together to view the island. It is only five German leagues in length\*, and two and a half in breadth†. The inhabitants live under a mild government; and accordingly cultivate this bare rock with such care, that it produces excellent fruits. The old capital, *Civita Vecchia*, is every day more and more deserted.

Near the city are some very remarkable catacombs, or rather subterraneous dwellings, cut in the rock. They are so extensive, that it has been found proper to build up the entrances into several of the passages, to prevent the curious from losing themselves. The remains of public halls, and of a miln, which are there observeable, afford reason for thinking, that the islanders once lived in these subterraneous dwellings, or at least retired into them in times of danger (c).

We

\* Or  $16\frac{2}{3}$  English miles.—†  $8\frac{1}{2}$  English miles.



We left Malta on the 20th of June, and saw no land till the 26th, when we entered the Archipelago. On the third of July, we entered the road of Smyrna, where we staid till the 10th. A very severe dysentery, with which I had been attacked, hindered me from seeing the city, otherwise than at a distance.

On the 13th, we reached the isle of Tenedos, where we found the interpreter of Mr Gœhler, at that time our ambassador at the Porte. He brought us orders to quit the ship, and repair in a small bark to Constantinople. In this isle we saw Turks for the first time; and their language and manners appeared to us so extraordinary, that we began to despair of ease or pleasure in our intercourse with the people of the East. A man of distinction from the continent, however, so far forgot the precepts of the Alcoran, when he visited us, that he seemed to have come on board for no other purpose than to drink our Captain's wine.

We left the ship on the 19th of July, but did not land at Constantinople till the 30th. We went immediately to Pera, where we were received by Mr Gœhler, and all lodged in his house; a piece of kind attention which contributed greatly to my recovery.

## CHAP. III.

*Constantinople.*

As we were in haste to reach Egypt, we set out from Constantinople immediately after my recovery. I did not, therefore, see the capital of the Ottoman empire at this time: But, on my return from Arabia, I staid longer in that city; and I shall set down here a few observations which I then made, especially as they seem to have been overlooked by most other travellers.

Constantinople is undeniably a city of very considerable extent: Yet *Kara-Agadsch*, *Galata*, *Pera*, *Dolma-Bagdsche*, &c. are not to be considered as so many suburbs: They are distinct cities, divided by the Gulf from the capital. *Ejub* is the only suburb belonging to it. And if we take in only the city of Constantinople, and this suburb, it is considerably inferior in extent to either London or Paris. I durst not measure it geometrically: but, counting my steps as I walked round it, I found its circumference to be 2600 paces.

Constantinople appears larger than it really is: for, as the houses rise upon the sides of hills, they present themselves in the form of an amphitheatre,

phitheatre, and thus appear to spread over a wide extent of ground. Towards the sea, however, the city consists of new houses, and is receiving continual additions. Of late, they have even encroached upon the harbour and filled up some part of it, in order to gain ground for new buildings.

It would be hard to fix the number of the inhabitants: It is always stated too high, from a mistake incident to travellers, in estimating the population of the cities of the East. They regard those cities as equally populous, in proportion to their extent, with those of Europe. But the houses in the East are low. Persons in easy circumstances, chuse to have a large area behind their houses. The palaces of the great, with their gardens and seraglios, occupy much ground.

It is not less a mistake to judge of the population of those cities, by the numbers of people who are constantly busy in the streets. The jealousy of the people of the East renders them unwilling to receive persons with whom they have business, in their houses. On this account, the artificers work without doors, and spend the whole day in open places. The streets are full of joiners, ironmongers, goldsmiths, jewellers, &c. busy in the exercise of their several trades. Thousands of workmen come in the mornings, work all the day in the streets of Constantinople,

and return in the evening to their houses in the country. If the same modes of life prevailed in Europe, and the greater number of the artificers and workmen about our great cities lived in the country, these would then appear much more populous than at present.

Whatever be its population, Constantinople exhibits a delightful prospect. Its harbour, one of the finest in the world, is always full of vessels. The medley of superb mosques and palaces, gardens and trees of all sorts, which the city displays, appears remarkably striking to a stranger. But within, the arrangement and appearance of the city, correspond not to its splendour when seen from a distance. The streets are almost all narrow, dirty, and irregular; the houses are of wood, slight, and ill built, and appear more like coops for birds than dwellings for men. Of the palaces built of stone, nothing is to be seen but the high walls that surround them. In this city, it is equally dangerous to live in stone and in wooden houses. In the former, one is liable to be buried in ruins, by earthquakes; in the latter, to be burnt, by the breaking out of a fire:—These two species of awful events being equally frequent at Constantinople.

The seraglio of the Grand Signior is a vast, but very irregular edifice. I was not permitted to approach farther into it than the outer court. But, what I saw was enough to give me a very  
high

high idea of the rest. I could learn nothing concerning this gate (*porta*) of the seraglio, that might serve to account for the origin of the very improper denomination of *Ottoman Porte*, which is applied in Europe to the Court of the Grand Signior. *Kapu* in the Turkish language, signifies both a gate and a palace. But, when they speak of going to the *Porte* at Constantinople, the palace of the Grand Vifir is always meant, where all business is transacted, as well what regards the internal regulation of the empire, as the negotiations with foreign ministers.

The city is plentifully supplied with water, from three *Beuts* or reservoirs, situated at the distance of three German leagues. A *Beut* is a reservoir in a valley, into which water is conducted from the higher grounds circumjacent, and there confined by a strong wall. The water collected in this manner is conveyed into the town by aqueducts, which have been constructed at a vast expence, in consequence of the ground being so unequal. It is not to the Greek emperors that the Turks owe these noble works. One of them was raised by Sultan *Mahmoud*; and another upon the north side, with the branches communicating with it, was but lately constructed by Sultan *Muftapha*, who was on the throne when I was at Constantinople. As this  
water

water cannot be equally distributed through the whole city, on account of the inequality of the ground, water-houses are established in proper places, from which it is served out to every person *gratis*. Opposite to the outer gate of the *seraglio*, is a house splendidly decorated, where persons paid by the public, present water to the passengers, in vessels of gilt copper.

This capital of a great empire is almost destitute of means of defence. A double wall, and a ditch nearly filled up, are all its fortifications. The Turks trust for the security of the city to four castles, built upon the two channels which terminate in the sea of Marmora, and communicating one of them with the Archipelago, and the other with the Black Sea. Those castles, known by the name of the Dardanelles, are but of little moment. But the channels are so narrow and crooked, that a fleet which were to attempt to sail up either, even with the most favourable wind, could hardly escape being sunk by the discharge of the batteries. The best mode of attacking Constantinople by sea, would be to block up the mouth of the channels, and thus deprive the city of the supplies of provisions which it receives from the Archipelago.

The city of *Galata*, surrounded with a strong wall, and rising upon a steep height over against Constantinople, is extremely populous. All the  
European

European traders, and many of the Eastern Christians live there. *Pera* is a suburb to Galata. In it reside the ambassadors of such Christian powers as send public ministers to the Porte. The deputies which come by turns from Algiers, Tunis, Tripolis, and Ragusa, lodge at Constantinople. But, the Turks consider not these deputies as ambassadors; nor yet the *Kapu Kiajas*, who manage the affairs of the princes of Wallachia, and Moldavia.

The Sultan has many houses of pleasure, both in the neighbourhood of the capital, and on the shores on the channel of the Black Sea. But the reigning Sultan goes no where but to *Kara Agadsch*, the gloomy, solitary, situation of which suits the melancholy complexion of his mind. He is suffering the others to fall into ruins: He has caused several of them to be pulled down, and the materials to be employed in building public baths and mosques.

The Greeks have three and twenty churches in Constantinople, and the Armenians three; exclusive of those which the two nations have in the suburbs. A clergyman resides at Pera, on whom the Pope confers the pompous title of **Archbishop**, placing him at the head of a great many imaginary bishops. By the laws, no strange sect is suffered to build houses of prayer in the capital. Yet, several sects hold their meetings

meetings there, without being checked by Government.

#### CHAP. IV.

##### *Voyage from Constantinople to Alexandria.*

AS SOON as I was so much recovered as to be able to travel, we prepared to set out. At Alexandria we might have ventured to appear in the European dress; as the inhabitants of that city are accustomed to see a great number of Franks. But, through the rest of Egypt, and in Arabia, our dress, consisting of so many pieces, and so different from the beautiful simplicity of the eastern dress, might have exposed us to inconveniencies. We therefore resolved to assume the Turkish dress; and having obtained, by means of Mr Gœbler, a passport from the Sultan, with letters of recommendation, we embarked on board a vessel belonging to *Dolcigno*.

We set sail on the 11th of September, and on the 15th reached the Dardanelles. All vessels, leaving Constantinople are visited by an officer of the customs, whose business is to prevent the desertion of slaves, and the defrauding of the revenue of the established dues.

During



During the stay, which, in consequence of this, we were obliged to make before one of the castles, called *Hum Kalla*, I was confirmed in the opinion which I had before taken up of the inutility of those *Boghas Hissar*, or *Dardanelles*. Every thing about them is neglected: cannons, of an enormous bore, charged with stones, lie useless on the ground. But I observed something else, which would serve to retard a fleet advancing to attack Constantinople; the shallows between that city and the Dardanelles.

On the 17th of September, we again hoisted our sails, and passing the isles of the Archipelago, cast anchor on the 21st in the harbour of Rhodes. We there fell in with the Captain Pacha, with some ships of war. The islanders are not fond of being visited by the imperial fleets; both because they are expected to make presents to the admiral, and because the sailors are insufferably insolent.

We saw an instance of the fear which those undisciplined crews every where inspire. When we landed, we went immediately to the house of the Danish Consul; but found his doors shut, to keep out the sailors; and on account of our Turkish dress, could not obtain admission, till we met with an honest Capuchin, who knew us for Europeans, and introduced us. The Consul sent his interpreter to accompany us in some

little excursions, which curiosity induced us to make through the island.

The city of Rhodes still exhibits several things to remind the traveller that it was once inhabited by the knights of the order of St John, who upon their expulsion hence by the Turks, were fixed at Malta. It contains a number of noble old buildings, some of which are decorated with the armorial bearings of some of the most ancient families in Europe. But the palace which belonged to the Grand Master of the Order, is now falling into ruins. The Turks neglect the fortifications; although they might know their importance, from having besieged the island so long before they could make themselves masters of it. But, notwithstanding this neglect, Rhodes is one of the best fortified places in the Ottoman empire, and the Turks think it impregnable.

In this city we had the curiosity, for the first time, to go to dine in a Turkish inn. Dinner was served up to us in the open street, upon a large stone seat, connected with the kitchen-wall: the meat was in a coarse, ill-fashioned, earthen plate; and we eat it without knife or fork. We had an excellent dinner, and were charged high. We went thence to drink some wine at a Jew's house, who valued himself on supplying it to all strangers. He had two handsome girls with him, whom he called his daughters, and who spoke

spoke Italian well. Our entertainment at his house cost us much dearer than our Turkish meal.

There are a great many Greeks in the isle of Rhodes, but they are not suffered to live in the city. Messrs *Von Haven* and *Cramer* witnessed an instance of the ill treatment which that people suffer from their conquerors. My companions had gone with some Greeks to visit their bishop, in a village near the city. While they were with him, some Turkish musicians made their appearance, and insisted upon entertaining the good prelate with music, which he had no desire to hear. Although he refused their concert, the musicians would be paid; and did not retire without insulting him and his company.

We set sail early in the morning of the 22d of September. Hitherto, we had sailed near the coasts, and among islands; and it would consequently have been vain to make observations on the course we sailed. But, in the open sea, we had soon an opportunity of remarking the ignorance of the Turks in every thing relative to navigation. The master of our ship had compasses and several instruments, but knew not what use to make of them. They were probably a part of the plunder which he had taken in some Christian ship: for the *Dolcignots* often

give themselves out for Algerines, and take European ships belonging to powers at peace with the Porte. In the course of our voyage, our *Dolcignot* was afraid of being taken himself: for it was reported that the Maltese, or rather some privateers, with letters of marque from some Italian prince, were at that time scowring those seas. We could not have made a glorious defence; our ship was a heavy failer, and overladen, with only a few rusty guns not properly mounted(D).

Our skilful Captain held for Alexandria, by chance. Luckily for us, a very favourable wind sprung up, and carried us straight into the harbour in the day; otherwise, I know not how we could have escaped the greatest dangers. The shores of Egypt are so low, that they cannot be seen from a distance, and a ship approaching, without knowing her course, can hardly fail to run a-ground.

Our Captain, his secretary, and two pilots, spoke Italian tolerably well. The secretary had been at Venice, in different other Italian cities, and even at Vienna, where he received the following information. When we asked him if there were any Pagans in the Turkish empire, he replied; "No; but, in Germany and Hungary there are: they are called Lutherans, and have no notions of God and his prophets." At another

ther time, when the truth of the Christian Religion was mentioned, he rose in a fury, and exclaimed : " They who believe in any other divinity, but God only, are oxen and asses." After reasoning so forcibly, he went off without waiting to hear any reply.

This zealous secretary was at the same time *Imam*, or almoner of the vessel. The *Imam's* business is to direct the crew in their evening prayers, which the Mahometans perform regularly after washing. The *Imam* then spreads his carpet, kneels with his face towards Mecca, and mutters his prayers, prostrating himself from time to time, and crying *Allah Akbar*, God is Great. The assembly repeat his words, and regularly imitate his motions and gestures. One thing essential, is, to put the thumbs behind the ears, to mark the perfect abstraction of the mind from all worldly cares, and the elevation of the soul towards heaven.

Beside this public evening prayer, the Mahometans are directed by law to say other prayers, in the course of their avocations, whenever they find themselves most disposed to the duty. They make no difficulty of displaying their humility and devotion before spectators. I was at first afraid to disturb them by my presence, and attempted to retire ; but most of them pressed me to remain and join them. It is only the insolence

lence of the populace, that hinders Christians from entering mosques, or witnessing their acts of devotion.

In our ship, which was too full, the Musulman passengers were seated on the decks. We had hired the captain's apartment, with another long room adjoining, in order to separate ourselves from the Turks. In a cabin above us were lodged some slaves intended for the market, girls who had received a good education in the Turkish mode, and were destined for the *Haram* of some grandee. Mr Forskal and I, one day, while we were in our chamber, overheard a female voice, and set our heads to the window, to observe whence it came. Those slaves observing us to be strangers, cried out, and scolded us. But one of them soothed the rest. We held out to them fruits and sugar; and they put down their handkerchiefs to receive what they liked. As we and they had no common language to converse in, we conversed by signs. The youngest addressed a few words to me, several different times. To know their purport, we asked the clerk of the ship, to explain the meaning of a great many Turkish words and phrases, and at length came to understand, that the girl had warned us to beware of appearing at the window, except when the crew were at prayers. Those females became at last so familiar with us, as to give us notice.

notice by knocking at the window, whenever they were alone. This imprudent frolic amused us a few moments; but it might have occasioned us much serious trouble; and we came afterwards to understand, what extreme folly it is to make the slightest acquaintance with Turkish women.

In the evening of the 26th of September, we arrived at Alexandria, and anchored in the great harbour, which Christian ships are not permitted to do; they are obliged to anchor in the small harbour, which is very dangerous. The passengers went immediately on shore; but the slaves remained till night, and were carried away with the utmost secrecy.

Eight of the crew had died somewhat suddenly in the course of the voyage; which made us afraid that the plague might be among us. Happily our fears proved vain; for our physician, who visited several of those persons, while they were ill, found no symptom of pestilential infection among them(E).

## SECTION

## SECTION II.

## OF EGYPT IN GENERAL.

## CHAP. I.

*Of the City of Alexandria.*

ALEXANDRIA, or *Scandria*, as the Turks and Arabs call it, is situate upon a narrow isthmus, between a peninsula and the walls of the ancient city, and dividing the two harbours. The ground on which the modern city stands, seems to have arisen out of the waters. Although long since divested of its ancient splendour, yet the remains of the magnificent buildings which it once possessed,—palaces, temples, and mosques, with a plentiful intermixture of palm-trees,—give this city an aspect of beauty and dignity, when viewed from the harbour.

Its antiquities, and the remains of its ancient splendour, have been described by so many travellers, that I shall barely insert a few remarks which seem to have escaped the notice of others.

According



According to the descriptions which Greek and Latin writers have left of old Alexandria, that city must have been of vast extent. But its ruins, in their present state, do not mark its original circumference. The Mahometans in general, and especially the inhabitants of Alexandria, break down the finest monuments of antiquity, to employ the fragments in the most wretched structures imaginable. Whenever they are at any loss for materials for building, they scruple not to dig up the foundation-stones of the ancient walls and palaces. If one happens to find a beautiful column in his garden, he will rather make mill-stones of it, than preserve it.

There still exists one noble remain in the city, which could neither be broken nor carried away:—The *Obelisk of Cleopatra*, a single piece of red granite. Although a part of its base be sunk into the earth, it still rises above ground to the height of sixty two feet; the circumference of the base is seven feet and a half. It is inscribed with some ancient characters, engraven an inch deep; but the modern Egyptians cannot read them.

Another monument, the famous *pillar of Pompey*, owes also its preservation to its bulk. It was erected in ancient Alexandria, but stands at present, at the distance of a quarter of a league from the New Town. As travellers

differ in their accounts of its height, I thought proper to make a careful measurement of it. The column measured eighty nine feet, exclusive of the base, which is five feet high. It consists of three blocks of red granite. Norden saw its base in a shattered condition; but it has been since repaired, by a person of the name of *Mohammed Pfschurbatschi*. There are some among the Turks, less hostile than the generality to the remains of antiquity (E).

Many catacombs, or subterranean apartments, cut in the rocks, are to be seen in the neighbourhood of this city. I examined those excavations; there can be no doubt of their having been used chiefly as tombs. There are some, however, which I should rather suppose to have been granaries. What are called Pompey's baths are likewise grottoes cut in the same rock: which is a soft calcareous stone, like that at Malta, and may be very easily wrought.

New Alexandria owes its present state to the Arabs, who inclosed it with a very thick wall, near fifty feet high. This wall, which is becoming ruinous, and a small fort upon the peninsula, with a garrison of fifty soldiers, are all the means that the city possesses for its defence. But its Governor depends on the Pacha of Kahirra; and, of consequence, not on the aristocracy of the Beys but on the Grand Signior.

The

The finest building in the city is a mosque, which, in the time of the Greek empire, was a church dedicated to St Athanasius. It is very large, and ornamented with noble columns. A great number of Greek manuscripts are still said to be preserved within it. But, as no Christian dare examine any thing within a mosque, I saw only its outside (F).

The *Copts* have a Church dedicated to St Mark, in which they show the tomb of that Evangelist; but it has never been opened, since some priests of the Roman Communion made an attempt to carry away the head of the Saint. I know not how this tradition is to be reconciled with that of the Venetians, who pretend to be in possession of this precious relick. The Catholic priests, indeed, boast of having outwitted the Copts and Mahometans, by decollating the Saint, packing up his head properly, and making it pass for salted pork, that it might not be inspected by the Officers of the Customs. The Turks have absolutely forbidden the exportation of dead bodies or mummies; so that it is no easy matter, in these days, to convey the bodies of the ancient inhabitants out of Egypt. However, as the customhouse of Alexandria is at present under the direction of Jews, we found means to procure one mummy, and carry it on board an Italian vessel. But we were obliged

to return it ; for all the Italian failors threatened to leave the ship, if the Captain did not send away that Pagan carcase, which could not fail to bring some mischief upon them.

Alexandria has fallen by degrees from its grandeur, population, and wealth. The filling up of the branch of the Nile, upon which this city stands, and which is now no longer navigable, is what has chiefly contributed to its decline. It is however cleansed from time to time, as it supplies the city with soft water, which could be no where else obtained. The magnificent reservoirs of old Alexandria still remain ; they were intended to contain water for the use of the city, through the whole year ; which was received into them at the time of the overflowing of the Nile,

This city might be in a more flourishing condition ; did not disadvantages of all sorts concur to depress it. Its inhabitants appear to have a natural genius for commerce ; were it not checked by the malignant influence of the Government. I have no where met with so many people who could speak the European languages, and even those of the North of Europe, correctly. The inhabitants of Alexandria are in use to enter as failors on board Christian ships ; and when they have seen the world, and learned some languages, they return home, and become  
couriers,

couriers, or interpreters to the nations they have served. The Mahometans have commonly a great aversion at living among Christians, because they cannot join in the ceremonies of their religion. The modern Egyptians, being less attached than the other Mussulmans to the peculiarities of their religion and manners, are fitter for commercial intercourse with the Europeans.

The trade of Alexandria is, notwithstanding, very trifling; although almost all the nations of Egypt have consuls here. But, as most part of those articles of traffic which are imported into Egypt, pass by Alexandria, the customs afford a considerable sum to the Sultan annually.

The Arabic is the ordinary language of the native inhabitants, both here and through all Egypt. Europeans, unskilled in Arabic, speak Italian, which is still not a little used in these countries (G).

Several tribes of wandering Arabs are continually roaming about through Lower Egypt; and often approach near to Alexandria. The inhabitants pay some contributions. But those troops pillage the country, so that Government is obliged to send soldiers to reduce them, or drive them into the more remote provinces. During our stay at Alexandria, some hundreds of those robbers encamped within a quarter of a league  
of

of the city. They distressed the husbandmen, and plundered the travellers.

Those Arabs, one day, exhibited a scene which we could see from the terrace on the roof of our house. According to their custom, a great number had slipped into the city, one by one, to avoid frightening the inhabitants. One of their *Schiechs*, to try some powder and ball, which he had just bought in a shop, discharged his piece against an opposite house: The proprietor complaining, the Schiech treated him as he would one of his own subjects in the desert. The people of the city gathered round them, and were preparing to revenge the insult offered to their fellow-citizen. Some Arabs ran in to defend their chief; and the inhabitants gathered in greater numbers on *their* side. The quarrel produced a combat, which began with a volley of stones, and ended with the discharge of guns. The Arabs, at last, retired out of the city, leaving several of their number dead, and several prisoners. Next day, their camp besieged the city, and carried away the cattle of the inhabitants from the pastures: But, within two days, peace was restored, and the booty and prisoners delivered up on both sides.

The excursions and rudeness of these Arabians were not the only circumstances that obliged me to repress my curiosity. The stupidity and ignorance

norance of the native inhabitants, who viewed my measuring apparatus with distrust and fear, were not less unfavourable to the success of my enquiries and observations. A Turkish merchant, observing me direct my instrument towards the city, had the curiosity to look into the glass, and was surprised to see a tower turned upside down. He immediately spread a report, that I was come to overturn the city : It was mentioned to the Governor ; and my janissary would no longer walk out with me, when I proposed carrying my instruments with me. Near a village of the Delta, an honest peasant paid great attention to my operations, as I was taking different angles. To shew him something curious, I made him look through the same glass. He was greatly alarmed to see the village, to which he belonged, standing upside down. My servant told him, that Government were offended with that village, and had sent me to destroy it. He instantly intreated me to wait but a few moments, that he might have time to save his wife and his cow. He then ran in great haste towards his house ; and I went again on board my boat.

## CHAP. II.

*Voyage from Alexandria to Rosetta.*

THE European travellers who have visited Egypt, having generally passed from Alexandria to Kahira by Raschid, and upon the Nile; we were tempted to prefer the way by land. But, the country being infested by the wandering Arabs, as I have already mentioned, we found our design to be impracticable. Mr Forskal, when travelling the country upon another occasion, found that our fears had not been groundless. He was entirely stripped by those Arabs, who, with a generosity very uncommon with them, left him his drawers.

In winter, the passage between Alexandria and Raschid is so dangerous, that many vessels are lost in the *Boghas*, or mouth of the Nile. Although that river was not yet greatly fallen, our flat boat was several times a-ground. The skipper excused these accidents, by saying, that the bed of the river changed frequently in these parts. The number of shallows upon the coast makes the Egyptians very easy with respect to the approach of hostile fleets; and they are suffering the old forts on the banks of the Nile to fall into ruins,

After



After struggling with contrary winds, we arrived, on the 2d of November, at Rosetta, as it is called in Europe, or Raschid, in the language of the country. This city is of a considerable size, and stands upon an eminence, whence opens a charming prospect of the course of the Nile, and a part of the Delta. It serves as a staple for the trade between Alexandria and Cairo\*. The boats of the latter city proceed no farther than to Rosetta, where they lade with goods brought by the vessels of Alexandria, which never advance up the river. For this reason, the French and Venetian consuls reside at Rosetta, as well as several European merchants, who manage the conveyance of goods belonging to their friends.

Near this city are shewn what are thought to be the ruins of the ancient *Canopus*. Last year, twenty beautiful marble columns were dug up there, which have been conveyed to Cairo. What is more certain, is, that in ancient times, and probably even so late as the sixth century, there was another branch of the Nile, passing by those ruins, and discharging itself into the sea, at Abukir. But it is now filled up with sand, which the wind carries about in great quantities in these sandy countries.

The Europeans speak much of the politeness of the inhabitants of Rosetta. Our stay in that

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city

\* Or Kahira.

city might, therefore, have been more agreeable than in any of the other cities of Egypt. But we had no time to lose, and were in haste to reach 'Cairo.

### CHAP. III.

#### *Voyage from Rosetta to Cairo.*

WE left Rosetta on the 6th of November, and two days after passed *Fue*, once a considerable city, and the staple of the trade between Alexandria and Cairo. The canal between Alexandria and Fue is no longer navigable; and Fue entirely deserted. The Nile carries so much of the soil from the lands, that it gradually fills up the canals; although they are cleansed from time to time; but in a superficial enough manner. The earth taken out of the canals forms those mounts which are observed in the Delta, and which appear strange in so flat a country as Egypt.

In this season, when the country is all verdant, it is very pleasant to sail up the Nile. A number of villages are scattered along each side of the river. The houses are indeed low, and built of unburnt bricks; but, intermixed as they are with palm trees, and pigeon-houses of a singular

gular form, they present to the eye of the stranger, an uncommon and pleasing prospect. Near several of these villages are seen large heaps of the ruins of ancient cities.

The navigation of the Nile would be still more agreeable, were it not infested by pirates. But, when a great number of people are on board of a vessel, they keep on their guard; they discharge a few shots from time to time, to shew, that they are provided with fire arms; this keeps the robbers in awe, and renders the passage less dangerous. There is much more danger in trusting to a *Reis*, or master of a vessel, with whom you are unacquainted, who may favour the robbers, and share their plunder. Whole villages are said to follow this trade; and for this reason the boats never stop in their neighbourhood. The inhabitants on the banks of the Nile are very dexterous in the art of swimming, which they frequently exercise in stealing from the boats, if not with open force, yet with a degree of address and audacity worthy of the most noted pick-pockets.

Some Turks related to me a recent instance of the address and audacity of those robbers, or rather thieves. The servants of a Pacha, newly arrived, caught one of them in the act, seized him, and brought him before the Pacha. He threatened him with instant death; but the rogue

asked leave to exhibit one of his tricks ; saying, that he hoped, his dexterity might procure his pardon. He obtained leave. Then collecting several effects in the tent, he wrapped them up, coolly, in the mode in which the Egyptians wrap up their clothes when they are to pass a river. After playing some time with this parcel, he put it on his head, threw himself into the Nile, and, before the Turks were so far recovered from their surprise, as to level their musquets at him, was safe on the opposite bank.

Through all Lower Egypt, I saw no crocodiles in the two great branches of the Nile up which I sailed. The Egyptians fancy, that in the *Mikkias* near Cairo, there is a talisman, the virtue of which hinders those amphibious animals from descending lower in the river (H).

On the 10th of November, we reached *Bulak* ; which may be considered as the Port of Cairo, as all boats that come by the Nile discharge their passengers and cargoes at this place.

## CHAP. IV.

*From Cairo to Damietta.*

HAVING, in advancing to Cairo, examined one of the great branches of the Nile, I was desirous of seeing the other between Cairo and Damietta. The maps of this part of Egypt, called, both by the ancients, and by the modern Europeans, the *Delta*, are extremely defective. I was desirous of supplying their defects, and correcting their errors. My map of the course of the Nile, exhibits my geographical observations upon this part of the country, and may at the same time serve to direct the reader, who chuses to trace my route with his eye.

I was prevented by the rains and other circumstances, from accomplishing my intention, till the month of May, next year. But the delay turned out to my advantage. I gained some knowledge of the language of the country, and became more familiar with the manners of the East. Mr *Baurenfeind*, too, who, since

\* As this map of the Nile respects only a very small part of these travels, and does not seem equal to that lately published by our countryman, Mr Bruce, I have not inserted it. T.

since his arrival at Cairo, had scarce ever gone abroad, now determined to accompany me.

We set out from Bulak, on the 1st of May 1762, sailing at first very gently down the Nile. From Cairo to the Delta, the river is very large, with small isles scattered through it; which, when the river overflows, are often transported, by the impetuosity of the stream, from one situation to another. This occasions frequent disputes among the villagers on the banks of the river. But, at this time, the Nile was so low, that our boat was several times a-ground. We might have proceeded with the stream, in the calm, during night, had we not been afraid of pirates. A north wind blows usually through the day, and opposes the progress of boats down the river. Violent blasts sometimes arise, and bear sand and dust before them, darkening the air, and endangering the safety of the boats, which are commonly very indifferent failers.

All the villages have, indeed, guards to watch the approach of pirates, and warn passengers. But, those very guards often join with the inhabitants of the villages, and fit out barks themselves, to plunder those whom they should protect.

*Sifta*, at which we arrived on the 3d of May, is a pretty considerable village, between Cairo and Damietta. It is the property of an old

*Kislar-*

*Kislar-Aga*, from Constantinople, living at present in retirement at Cairo; who keeps here a *Kaimacan*, or bailiff. It has three mosques, and a church belonging to the Copts, the congregation of which consists of three hundred families. Those good people asked me to see their church; it is ill-built, dirty, and hung with cobwebs. During the public worship, they stand, leaning on their staves. Their churches are adorned with bad paintings. I saw one in which Jesus Christ, and the Blessed Virgin, with several of the Saints, appeared mounted proudly on horseback.

We saw, in the course of our voyage, several boats which we suspected to belong to pirates: but none of them ventured to attack us. We saw, likewise, several rafts laden with pots and other earthen ware from Upper Egypt. Those cargoes of earthen ware are fixed upon very light planks of the timber of the palm tree, joined into a raft, the progress of which is directed by six or eight men with poles in their hands. After selling their cargoes at Damietta, they walk home. They defend themselves very dexterously, with slings, against robbers.

We passed near by *Manfura*, where St Lewis was made prisoner. It seemed of the same size as Damietta. A wall has been built upon the branch of the river near the city, to hinder the water

water from entering the canal that communicates with the lake of *Babeira*, in a larger quantity than is requisite for watering the fields of rice, of which a great deal is raised in this part of the country.

Below Mansura we met twenty boats laden with bee-hives, which they were bringing up to make honey on the banks of the river.

In each boat were two hundred hives, four thousand in all. The *Sandyak* of Mansura lay in the neighbourhood, with a party of forty slaves and domestics, to levy the tax due upon the bees.

On the 5th of May, we arrived at Damietta. This city is at least as advantageously situated, as Rosetta. The imports from Syria enter at this port; and it has also a great trade in rice, of which there is much raised in the neighbourhood. Yet, no Christian merchant, or European monk, resides here; although there be in Damietta, a considerable number of Maronites and Armenians, who communicate with the Church of Rome.

A Consul, and French merchants, once resided in Damietta. But, the inhabitants observing that those strangers made too free with their women, rose up in a fury, and massacred them all. Since that period the King of France has forbidden



forbidden his subjects not only to settle in this city, but even to frequent it. The inhabitants of Damietta are generally reckoned more unfriendly to the Christians, than any of the other inhabitants of Egypt. The memory of the Crusades, perhaps, keeps up this inveterate aversion. But, as we wore the Turkish dress, and spoke the language of the country tolerably, we had nothing to fear.

In the neighbourhood of this city are many rice fields. But towards the shore, the ground is covered with sand, and consequently barren. To travel by land from Damietta to Rosetta, it is only a journey of a day and a half. But the road is infested by robbers, and very dangerous.

As I was so near the sea, I went to see the *Boghas*, two German leagues below Damietta. This mouth of the Nile is not less dangerous to vessels than that at Rosetta. It was formerly defended by a fort; but the garrison have been frightened away by apparitions. I visited it in company with some Mahometans, who said their prayers very devoutly in that abode of spirits. This was the only time, I remarked this species of superstition among the Musulmans; apparitions are unknown in Arabia.

The lake of *Babeira* extends from Damietta to *Gbassa*. I should have wished to see a lake so famous among the ancients, and in the coun-

try around whose banks there still are such magnificent remains of a number of great cities. I might have examined, at the same time, several modern cities, well worthy of the notice of the curious ; such as *Demischli*, where is a manufacture of beautiful stuffs ; *Bitbays* and *Tafnal*, in which are some noble monuments. But the inhabitants of *Babeira* being poor, and from their insulated situation almost independent, are to be dreaded equally by land and water. They rob all travellers, without distinction. I found it therefore prudent to decline gratifying my curiosity.

A number of the villages on the banks of the Nile belong to *Beys* who reside at Cairo. The Copts, who are secretaries to those noblemen, might have given me information concerning the nature of the tenure, if I had been carried to consult them. In my map of the course of the Nile, I have inserted the names of all the places I saw, far and near. But, I have had no small difficulty in writing down these names ; both from the diversity of dialects in the country, and from the indistinct pronunciation of those from whom I was obliged to ask them.

We left Damietta on the 12th of May ; and the wind blew so fair, that we reached Bulak, on the 15th.

## CHAP. V.

*Of the Ancient Cities of Lower Egypt.*

ANCIENT historians and geographers, enumerate such a multitude of cities in Egypt, that it seems to be at present quite a desert in comparison with what it was in the days of antiquity. New cities have indeed arisen, but these are mere trifles, compared with the number, the extent, and the magnificence of the ancient. All the remains of monuments referable to the most remote antiquity, bespeak the hand of a numerous and opulent people, who have entirely disappeared.

When, however, we reflect on the revolutions which this country has undergone, and upon the length of time during which it has been under the dominion of strangers; we can no longer be surprized at the decline of its wealth and population. It has been successively subdued by the Persians, the Greeks, the Romans, the Arabians, and the Turks:—has enjoyed no interval of tranquillity and freedom; but has been constantly oppressed and pillaged by the lieutenants of a distant lord. Those usurpers and their servants having no other views, but to draw

as large a revenue as possible from an opulent province, scarce left the people bare means of subsistence. Agriculture was ruined by the miseries of the husbandmen ; and the cities decayed with its decline. Even at present, the population is decreasing ; and the peasant, although in a fertile country, miserably poor ; for the exactions of Government, and its officers, leave him nothing to lay out in the improvement and culture of his lands ; while the cities are falling into ruins, because the same unhappy restraints render it impossible for the citizens to engage in any lucrative undertaking.

It would be difficult to ascertain the situation of the ancient cities. The places in which they stood are commonly marked by dykes, which had been raised to shelter them from inundations. Elevations appear here and there over the plains ; and those always contain ruins, which have been gradually covered over by accumulations from the river, and by sand deposited by the winds. The spots, that either conceal in this manner, or openly display remains of ruined cities, are astonishingly numerous.

The quantity of these ruins would be greater still, if the inhabitants did not carry them away piecemeal, and employ them in the construction of new buildings. In search of materials for building, they are constantly turning  
over

over the ruins; and they not only dig up the ground, but even riddle the earth taken out, in hopes of finding in it gold or gems. A friend of mine, the lord of a village, near the remains of an ancient city, made me a present of the figure of a scarabæus, of old Egyptian workmanship, which had been found by some of his peasants, in digging up the earth in this manner. It is of burnt clay, covered with a thick coating of varnish. It is a proof, that those people had moulds with which they impressed particular figures on the clay, before putting it into the fire.

The eastern part of the Delta, which has been, as yet, but little frequented by the European travellers, is not less rich in antiquities than that which is better known. The frequency of robbers, and the looseness of the police, in that remote district, deters the curious. Yet one might visit those parts without danger, by accompanying the Copts, of whom great numbers go every year, in pilgrimage to an ancient church, near *Gemiana*.

Some Arabs mentioned to Mr Forsskal the names of several of those places in which the Jews anciently dwelt, and of which the ruins still subsist. Those names do, indeed, all indicate something relative to the sojourning of the Jews in this country. But as the account rests upon vague tradition, and regards a despised people;

people, whose history is little known, we were not at the trouble of making farther enquiries.

The Egyptians are not well pleased to see Europeans digging among ruins. They imagine, that we are searching for treasures. While I was measuring a fine obelisk, which is still standing entire, near *Matarè*, the inhabitants gathered round, and watched my operations at a small distance. They imagined that I had some secret to overturn the pillar, and intended to have their share of the riches which they supposed I was to find under its base. When they saw that I did not succeed, according to their ideas, they suffered me to walk off, without insulting me. One might, however, avoid giving umbrage to the people, by obtaining leave from the Lord of the village to have those spots examined, that contain ruins, and employing the peasants in the work.

Different travellers have been at pains to describe the antiquities of the cities of ancient Egypt ; and various men of letters have written dissertations upon those descriptions, and compared them with what is related by the Latin and Greek authors, in order to discover to what ancient city each particular pile of ruins pertained. Such investigations may be curious ; but, considering their uncertainty, I would neither

ther descend to any such details myself, nor quote what has been advanced in this way by others.

## CHAP. VI.

### *Of the City of Cairo.*

IN the course of the eleven last centuries, since the conquest of Egypt by the Arabians, many changes have taken place in the neighbourhood of Cairo, or, as it is called in the language of the country, *Kabira*. Those conquerors demolished or neglected the cities which they found subsisting, and built others.

At their entrance into this country, they found a city on the banks of the Nile, which their writers call *Mafr*, and which no doubt was the Egyptian Babylon of the Greek authors. They became masters of it by the treason of *Mokaukas*. In their Mussulman zeal, abhorring to dwell in the same city with Christians, they settled, by degrees, in the place where their general had pitched his camp, and formed a city which they called *Fostat*.

This city, when it became the capital of Egypt, was also called *Mafr*; a name which it has retained even since Cairo, originally only a suburb,

suburb, has supplanted it in the character of capital. Fostat declined, as Cairo, which was founded in the 358 year of the Hegira, by the general of a Fatimite Caliph I., advanced. The remains of Fostat are known at present by the name of *Mafr-el-atik*, old Mafr. The famous *Salah ed din* embellished the rising city of Cairo, and inclosed it with walls.

Cairo, in its turn, came to receive the name of Mafr. The Europeans call it Cairo, or Grand Cairo. Although so modern, it is truly very large. It extends, for an hour's walk, to the foot of the mountain *Mokattam*, at the distance of half a league from the banks of the Nile. From the top of that hill, on which stands the castle, the whole city is seen. On the other sides it is surrounded with hillocks formed by the accumulation of the dirt, conveyed out of the city. They are already so high, that the tops of the buildings in the city can scarce be seen over them, from the banks of the Nile.

Cairo, although a very great city, is not so populous as the cities in Europe, of the same extent. The capital of Egypt contains large ponds, which, when full, have the appearance even of lakes. The mosques occupy large areas. In a quarter which I had occasion to examine particularly, I found the large streets divided by a large space of ground, laid out in gardens.



gardens, and otherwise. I am induced to think, that, in the other quarters, are large unoccupied spaces of the same sort. The houses in Cairo are not so high as in the cities of Europe. In some parts, they consist only of one story, and are built of bricks that have been dried in the sun (J).

I have observed, that travellers always err in estimating the population of the cities of the East: and I may add, that the arrangement of the streets of Cairo must make that city appear larger than it really is. In several quarters there are pretty long *wynds*, which terminate not in any principal street; so that those who live at the bottom of them, can converse from the back parts of their houses, yet must walk a quarter of a league before they can meet. Such *wynds* or *lanes* are, for the most part, inhabited by artificers, who go out to work in more frequented streets, and leave their wives and children at home. From this circumstance, these are so surprised to see a passenger, that they naturally suppose, that you have lost your way, and tell you, that you cannot pass there. All the intercourse is therefore through the principal streets; and these are very narrow; so that, being continually crowded, they will naturally occasion a stranger to think the city much more populous than it really is.

The castle standing upon a steep, insulated rock, between the city and mount Mokattam, was probably erected in the days of the Greeks, and might form a part of the Egyptian Babylon. It is at present parted into three divisions, which are occupied by the Pacha, the Janissaries, and the Affabs. The palace of the Pacha is falling into ruins, and is unworthy of being the dwelling of the Governor of a great province. But the Turkish Pachas are in general ill lodged. They know all, that they are not to be long in power; and none cares for making reparations to accommodate his successor.

The quarter of the janissaries is surrounded with strong walls which are flanked with towers, and has more the appearance of a fortress. Those soldiers accordingly avail themselves of their situation in the revolutions which happen so frequently in Egypt. That body, although paid by the Sultan, are not much attached to their sovereign. Their principal officers have been slaves to the more respectable inhabitants of Cairo, and are still more attached to their old masters than to the Sovereign of the Turkish empire. When the Egyptians depose a Pacha, the janissaries are commonly ready to drive him out of the palace, if he fails to set off at the day fixed to him, by the Beys. But the Arabs are  
in

in little fear of the janissaries, and rob with confidence, close by their quarters.

Within this castle are two monuments, which some, both Mahometans and Christians, fancifully ascribe to a patriarch ; the fountain, and palace of Joseph. The fountain is indeed deep, and cut in the rock ; but nothing extraordinary, when it is considered, that the rock is a very soft calcareous stone. It is not at all comparable to the labours of the ancient Indians, who have cut whole pagodas in the very hardest rocks.

The pretended palace of Joseph, is a large building, which still retains some precious remains of its ancient magnificence. In the apartment in which a manufacture of cloth is at present carried on, the walls are adorned with figures of beautiful Mosaic work, composed of mother of pearl, precious stones, and coloured glass. The ceiling of another chamber contains fine paintings ; in some places, the names of most of the ancient monarchs of Egypt are engraven. The caliphs of Egypt appear to have inhabited this palace ; and it is surprising, that the Pacha does not choose to lodge in it. From a balcony in this building, a person has a delightful view of Cairo, *Bulak*, *Geesb*, and a vast tract of country extending all the way to the pyramids.

That valuable stuff of which the Sultan makes an annual present to the sanctuary of Mecca, is

fabricated in this palace. I asked the director of the manufacture, from what Joseph he supposed the fountain and palace to have taken their denomination? he answered from *Salab ed din*, whose proper name was Joseph. This account seems the more probable, as Cairo owes its other embellishments to that Caliph. Near this palace are thirty large and beautiful columns of red granite still standing, but unroofed, and degraded by having a parcel of wretched huts built against them. In a path cut in the rock, and leading from one part of the castle to another, I was surprised to observe an eagle with a double head, engraven upon a large stone, and still perfectly discernible.

The suburb *El Karafe*, at present but thinly inhabited, contains a number of superb mosques, which are partly fallen into ruins, with several tombs of the ancient sovereigns of this country. The Mahometan women repair in crowds to this place, on pretence of performing their devotions, but, in reality, for the pleasure of walking abroad. On the other side of the castle, there is also a great number of ruinous mosques, and houses of prayer, built over the tombs of rich Mahometans, and forming a street three quarters of a German league in length. From the astonishing number of these mosques and houses, it should seem that the ancient sovereigns

reigns of Egypt were not less disposed than the Sultans of Constantinople, to expend money upon pious foundations.

Among this multitude of mosques are some distinguished by beauty and solidity of structure. One of those, although the seat of an academy, was so strongly and so advantageously situated, that, in particular insurrections, batteries used to be raised in it, and directed against the castle; for which reason the gates have been built up. Those mosques have little ornament within: The pavement is covered with mats, seldom with carpets. Nothing appears on the walls, but a few passages of the Koran, written in golden letters, and a profusion of bad lamps, suspended horizontally, and intermixed with ostrich eggs, and some other trifling curiosities.

The *Mouritan* is a large hospital for the sick and mad. Those of the former class are not numerous, considering the extent of the city. The sick were formerly provided with every thing that could tend to soothe their distress, not excepting even music. From the insufficiency of the funds to supply so great an expence, the music had been retrenched, but has been since restored by the charity of a private person. The descriptions of Cairo say much of the large revenues belonging to the hospital, and to many of the mosques. But the same thing happens here as in other places:

places : The administrators of the revenues enrich themselves at the expence of the foundations ; so that new bequests from the pious are from time to time necessary, to prevent them from falling into utter decay.

In this city are a great many *kans* or *ouqals*, as they are called in Egypt. These are large and strong buildings, consisting of ware-rooms and small chambers for the use of foreign merchants. Here, as well as at Constantinople, are several elegant houses, where fresh water is distributed gratis to passengers.

The public baths are very numerous. Although externally very plain buildings, they have handsome apartments within, paved with marble, and ornamented in the fashion of the country. Several servants attend, each of whom has his particular task, in waiting upon and assisting those who come to bathe. Strangers are surprised when those bathers begin to handle them, and afraid of having their limbs dislocated. But after being a little accustomed to the ceremony, they find it sufficiently agreeable.

The *birkets*, or ponds, formed by the waters of the Nile, which, when it rises, fills the hollows, are very common about and in Cairo. Those ponds, or rather marshes, become meadows, every year after the water is evaporated.

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This vicissitude renders them very agreeable : And the most considerable persons in the country live upon their banks. The palaces of the great are no ornaments to the city ; for nothing about them can be seen but the high walls that surround them.

## CHAP. VII.

*Of the Country immediately around Cairo.*

IN the neighbourhood of Cairo are several remarkable places : Among others, the three villages of Bulak, Fostat, Geesh ; which are all so near, that they may be reckoned suburbs to it.

*Bulak*, which was undoubtedly the *Latopolis* of the ancient Greeks, is at present a very considerable town, and the port of Cairo. All goods from Damietta and Rosetta, and all exports from Egypt by the Mediterranean, pass this way. For this reason, a large custom-house is established here ; and a vast *bazar*, or covered market-place, called *Kissarie*. Here are also magazines of rice, salt, nitre, and of various productions of Upper Egypt. Here is also a house belonging to the Sultan, in which is kept the corn that he sends annually to Mecca and Medina.

*Fostat,*

*Fostat*, or *Mafr-el-atik*, although greatly decayed, may still be considered as a town of the middle size. It has a custom-house, where the duties on goods from Upper Egypt are paid. In a large square, inclosed with a wall, Government store up, in the open air, a considerable quantity of grain, every year. Some authors speak of this as a granary built by the patriarch Joseph. But the wall is plainly of a later date than even the conquest of Egypt by the Arabians.

The old citadel of *Mafr* is inhabited, at present, by none but Christians. In it are to be seen several churches of the Greeks and Copts, with a convent of Monks, of the latter nation. A grotto, under one of the Coptic churches, is regarded with high veneration, because it is supposed to have been the retreat of the Holy Family, when they fled into Egypt. The Greeks have a church, famous for a miracle of a singular nature: Fools recover their wits, upon being bound to a certain pillar of it.

Between this city and Cairo is an aqueduct, which was constructed in the beginning of the sixth century, by Sultan *Gari*, and conveys water into the neighbourhood of the castle. Near the canal is a convent of Dervises, celebrated for the elegance of the building, and the opulence of the foundation; and near this convent are large squares, in which the principal inhabitants  
of



of Cairo, amuse themselves with military exercises.

The small village of *Geeſh* stands on the southern bank of the Nile, opposite to Maſr-el-atik. Its origin is unknown. The heights around it, which have no doubt been raised by the accumulation of the dirt from the city, seem to bespeak its antiquity. I found nothing remarkable about it, except some country-houses belonging to rich inhabitants of Cairo, and some manufactories (κ).

*Matarè*, a town, or rather village, about two leagues from the capital, is seated nearly on the ruins of the ancient Heliopolis. It is, however, more famous among the Christians for a *fycomore*, whose trunk is said to have afforded a shelter to the Holy Family, in their flight. This *fycomore* should seem to have the power of renewing itself: for, of the crowds of superstitious persons who visit it, each usually cuts off, and carries away a piece. This village was formerly famous for the cultivation of those trees which afford Egyptian balsam. But none of them is now to be seen here; the last died in the beginning of the seventeenth century. The Turks are not a people to restore so valuable a plant.

Four leagues eastward from Cairo is *Birket-el-Hadgi*, or the pilgrim's pool, a pretty considerable lake, which receives its water from the

Nile. Upon its banks are several villages, and a good many ruinous country-houses. There is nothing to render this place remarkable, except at the time of the setting out of the caravan for Mecca, when the pilgrims encamp near it, for a few days; as they do also upon their return. On the 20th of May 1762, two days before the departure of the caravan, I had the curiosity to visit this camp, but found little about it worth viewing, I saw indeed a very few elegant tents; but every thing else shockingly nasty, disorderly, and paltry.

## CHAP. VIII.

*Of the Mikkias, or Nilometer, and of the rising of the Nile.*

**BETWEEN** Mafr-el-atik and Geesh, in the middle of the Nile is the isle of Rodda, which formerly communicated with those two cities by two bridges of boats, that no longer subsist. In the flourishing days of Fostat, the island was covered with gardens and villas. But since Cairo has become the capital of Egypt, Mafr-el-atik, Bulak, and even Birket-el-Hadgi, are preferred as situations for gardens and villas.

**This**

This island shews, at present, nothing remarkable, except, that on its southern extremity, stands a wall, which has been built to break the force of the current. Upon this extremity stands also a mosque, in which is the famous Mikkias or Nilometer. This is well known to be a basin having a communication with the Nile, on the middle of which stands a column that serves to indicate the height of the waters of the river. Norden has given a draught of it, finer than the original, which is mouldering fast away; for the Turks will not lay out the smallest expence, even upon the most necessary repairs.

I know not whether any person has yet measured the breadth of the Nile. By a geometrical operation, I found it to be 2946 feet. Without knowing this measure, one can form no idea of the astonishing mass of water which this river carries down, when in its full height,

The Nile, it is well known, begins every year to rise about the middle of June, and continues rising 40 or 50 days; it then falls, by degrees, till, in the end of May, next year, it is at the lowest. The causes of its rise are now well known. During the hot months of the year, rain falls every day in *Habbesch* or Abyssinia, and all that rain-water is collected into the Nile,

which, from its entrance into Egypt, till it reaches the sea, runs through a wide vale.

It does not rise alike high through all Egypt. I durst not measure it near the Mikkias, but, from observations made at Geesh, I saw, that at Cairo the full height is at least 24 feet above its ordinary level. At Rosetta and Damietta it is only four feet. But this vast difference is not surprising; for, at Cairo, the Nile being confined to one channel, between high banks, must necessarily rise to a much greater height than nearer the sea, where it is divided into two streams, after running over so much barren ground, and forming so many lakes. The branch upon which Rosetta stands, is only 650 feet broad; and that by Damietta, not more than 100.

As soon as the Nile begins to rise, all the canals intended to convey the waters through the country, are shut and cleansed. They are kept shut, however, till the river rise to a certain height which is indicated by the Nilometer in the isle of Rodda. A Shech attends for this purpose, by the Mikkias, and gives notice, from time to time, of the rising of the river, to a number of poor persons who wait at Fostat for the information, and run instantly to publish it in the streets of Cairo. They return every day to Fostat, at a certain hour, to learn  
from

from the Schech, how many inches the river has risen : And its rise is every day proclaimed in public, till it reaches the fixed height, at which the canals are permitted to be unlocked ; the usual tax is then paid for the waters, to the Sultan, and a good year expected.

The canal at Cairo is first opened, and then, successively, all the other great canals down to the sea. The inhabitants of no particular district dare draw off any part of the water of the Nile, although it have risen to the height that best suits the inlands ; for this would injure the higher grounds ; and therefore every body must wait till the public order be given out. There are laws in Egypt, which are strictly observed, and which determine the distribution of the waters, and the time when the large and small canals are to be opened.

Between the dyke of the canal of Cairo, and the Nile, a pillar of earth is raised, nearly of the height to which the waters of the rivers are expected to rise. This pillar is called *Anes*, or the bride, and serves as a sort of Nilometer, for the use of the common people. When the waters enter the canal, this *bride* is carried away by the current. A like custom, which prevailed among the ancient Egyptians, has subjected them to the imputation of sacrificing every year a virgin to the Nile.

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The canal is usually opened with great festivity, and a concourse of people. But when we were in Cairo, it was opened without any parade; for it had been imperfectly cleansed, and the water did not enter it readily. As this ceremony has been described by so many authors, I shall not trouble the reader with any account of it.

A piece of superstition now prevails in Egypt, of which history makes no mention before the conquest of the country by the Arabs. Certain women, both Christian and Mahometan, pretend to foretell what height the Nile will rise to, by means of certain rites which they practise. These depend upon the popular notion, that, on the night of the 17th or 18th of June, there falls, in Habesch, a drop, in Arabic *nakta*, into the Nile, which causes its waters to ferment and swell. To discover the quantity of this drop, and the force with which it falls, and, of consequence, the height of the river, and the fertility of the lands for the year; those women put a bit of paste on the roof of the house, on the night on which the drop is imagined to fall; and they draw their prediction from the greater or smaller increase of weight, which it receives. It is easy to explain this experiment: for, in the season in which it is performed, there fall regularly heavy dews throughout Egypt. A sensible and  
learned

learned Mahometan, who looked upon the predictions as fooleries, told me, that this vulgar error arose, like many others, from an ambiguous expression; *Nokta* signifying in Arabic, both *a drop* and the *time of the sun's entering the sign of Cancer*; at which season, the great rains fall in Abyssinia, which occasion the swelling of the Nile.

I have remarked, that the canal of Cairo is cleansed every year; and it then serves as a street. But it can never be long used as a street; for it is never cleansed, till the dyke be ready to be cut down. While the water is running in this canal, the houses about it are very agreeable; but, through the rest of the year, it is a very uncomfortable neighbourhood. It is always exceedingly filthy. The insufferable smell, and noxious putridity, which it diffuses all around, infect the air, and produce epidemic distempers.

No water fit for drinking is to be had at Cairo, unless out of the Nile; from which it is brought every day into the city, in skins, upon asses and camels. Under several mosques, are large reservoirs, in which water is preserved for the use of the public, during the swell of the Nile; for the river is then muddy, and its water thought unwholesome. Indeed the water of the Nile is always somewhat muddy; but, by rubbing,

rubbing with bitter almonds, prepared in a particular manner, the earthen jars in which it is kept, this water is rendered clear, light, and salutary. The use of this water is generally thought to be the occasion of a cutaneous eruption to which the inhabitants of Cairo are subject, at a certain season in the year. It is troublesome, but does not injure the health.

## SECTION



## SECTION III.

OF THE GOVERNMENT, ARTS, AND TRADE OF  
EGYPT.

## CHAP. I.

*Of the Nature of the Egyptian Government.*

THE Turks, as is generally known, conquered Egypt in the beginning of the sixteenth century, from the *Mammelukes*; a mercenary militia, who had, for some centuries, usurped the Government of this province, which they administered by an elective chief, with the title of *Sultan*. This species of Government seems still to subsist, just as much as before the Turkish conquest; and, with all their despotic pride, they have never attempted to change it.

A form of Government that has prevailed so long, and which a haughty, and powerful conqueror durst not abolish, must have, within itself, some principle of stability, to maintain it against revolution. It might deserve to be better known, and explained by some intelligent per-

son, who should study it in a long residence in the country. A traveller like me, who has had only a transient view of these objects, can neither discern, nor describe all the parts of so complex a machine.

I have learned enough, however, to enable me to distinguish, that this Government is at present an aristocracy, partly civil, partly military, but chiefly military. Under the protection, rather than the authority of the Sultan of Constantinople, a divan, or sovereign council, exercises the supreme authority, both executive and legislative. Even the revenue of the Sultan is rather a tribute paid to a protector, than a tax levied by a sovereign. It is, besides, so moderate, that the necessary expences of Government consume it entirely in Egypt; and the trunk, in which it is pompously conveyed to Constantinople, generally arrives there empty.

Such a Government must be frequently disturbed by factious insurrections. Cairo is constantly convulsed by cruel dissension; parties are continually jarring; and the great retain troops to decide their differences by force of arms.

The mutual jealousies of the chiefs, seem to be the only causes which still preserve to the Porte the shadow of authority over this country.—The members of the aristocracy are all afraid of losing their influence under a residing sovereign; and

and therefore agree in opposing the elevation of any of their own body to the supreme dignity. In our own days, *Ali-Bey* has found how difficult it is to ascend the throne of Egypt, or to maintain one's self upon it (M).

## CHAP. II.

### *Of the Grand Signior's Officers.*

THE Grand Signior sends always a Pacha of three tails, to exercise his precarious authority in Egypt, in the character of Governor. But the Pacha of Cairo, far from enjoying the same authority as the other Pachas of the Turkish empire, is entirely dependent on the Egyptian divan. That aristocratical body, regarding the Pacha as their tyrant, frequently depose him, unless he have the address to support himself by provoking and fomenting the contentions of the different parties, favouring each by turns.

During my stay at Alexandria, the inhabitants of Cairo expelled their Pacha. Mustapha Pacha was at the same time in Egypt, who had been already twice Grand Vizir, and rose, afterwards, a third time to that dignity. Having been sent by the Sultan to *Djidda*, he had re-

remained in Egypt, on pretence of illness. The inhabitants chose Mustapha their Pacha, and found means to oblige the Sultan, however dissatisfied with the electors, and the person whom they had elected, to confirm their choice. But the new Pacha kept his place only seven months, and was then obliged to yield it to another from Constantinople. The latter died suddenly, upon the arrival of a *Kapigi-Bachi*, who was sent after him by the Sultan. Thus, in the short time while I was in Egypt, three Governors succeeded each other rapidly in the Government of that province.

The chief Cadi of Cairo is succeeded almost every year, by another from Constantinople, who is named by the Sultan, on the recommendation of the Mufti.

Except these two, the Sultan appoints no other officers in Egypt, unless indirectly. It is true, he seems also to dispose of the post of *Bey*, to which he nominates; but the Egyptians propose the candidates; and he dares not reject them; his nomination is therefore mere ceremony.

## CHAP. III.

*Of the Divan and the Beys.*

THE Divan, or supreme Council, consists of twenty four Beys, fourteen of the chief officers of the troops, and a number of people of the law, or rather of the church.

The *Beys* are governors of different districts. The offices of Grand Treasurer and Governor of Cairo, are likewise held by members of this body. They entertain guards and bodies of soldiers, as well for their personal security, as to enforce obedience through the districts under their Government. The name of *Bey*, or *Beg*, denotes a powerful lord, and may perhaps be considered as nearly synonymous with prince. Their number is never complete; when I was in Egypt, there were, instead of twenty four, only eighteen. The revenues of the vacant places, were probably shared among the rest that were filled up.

Like the Mammelukes, who, having been all slaves, chose their chiefs only from among those who had risen to honour through the path of servitude, the present Beys have been almost all slaves, bought for fifty or not more than an hundred sequins. They are often Christian children, from Georgia or Mingrelia. But these places have, for  
some

some time, been conferred likewise on free and high-born Mahometans. Of the eighteen Beys who were in office when I was in Egypt, only five were of this latter character; the other thirteen were descended from Christian parents, and had been slaves in their youth.

Our surprize at the elevation of so many slaves will cease, when we attend more particularly to the manners of the people of the East. The Mahometans, in general, and especially the Egyptians, treat their slaves with great kindness. The Beys, and the principal inhabitants of Cairo, buy many Christian children, whom they educate with the same care as their own children, in every thing necessary to accomplish the character of a Mahometan lord. When their education is finished, they procure them employments in the army. Those emancipated slaves retain the most lively affection to the generous masters to whom they owe their fortune, and even their moral existence. By this means it often happens, that a master, when he finds any of his slaves to possess extraordinary talents, and tried fidelity, spares no pains or expence to raise him to a more considerable employment than that which he occupies himself. Thus the master raises his credit and influence in the administration, by introducing into it his own creatures.

It

It may not be improper to mention here some remarkable instances of this generosity of masters to their slaves. I knew a rich merchant, who kept only one servant, and who used to ride into the city no better mounted than upon an ass. He had procured to several of his slaves distinguished places in the Egyptian army: And those officers, although now greatly his superiors, had all imaginable respect for their old master, and were upon all occasions ready to defend and protect him.

One *Hassan Kiaja*, who was content himself with the employment of *Kiaja*, or lieutenant to the Aga of the janissaries, had advanced several of his slaves to the highest offices. His son *Abderachman Kiaja*, although, like him, only lieutenant to the Aga of the janissaries, was all-powerful in Egypt when I was there; not on account of his employment, for it was inconsiderable, but because many of the lords of the country owed their fortunes to his family. He was, besides, very rich; and, while he commanded respect, by the number of troops which he maintained, gained the love of the people and of the clergy by the liberality of his pious mortifications.

But the most extraordinary instance is that of *Ibrahim Kiaja*, who was never in any higher employment than the lieutenant to the Aga of  
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the janissaries. This man had been slave to *Othman Kiaja*, who had been himself slave to *Hassan Kiaja*, mentioned above. *Ibrahim*, by means of his slaves, for whom he had obtained the first employments, acquired so great credit, that he for a long time governed Egypt. The number of his creatures is a proof of his influence. In my time, of the eighteen Beys, eight had been his slaves; and of the seven Agas of the great body of the militia, five were out of his family, and owed to him their liberty and fortunes. Many, also, of his old slaves occupied considerable posts in the army (N).

Among the Beys who held the government of Egypt, when I was in that country, was one, who, even then, had begun to distinguish himself, and has since made a great figure. This was the famous *Ali Bey*, who had been a slave to *Ibrahim Kiaja*, and had risen to the employment of *Schieb-el-belled*, or governor of the capital. After my departure, he was banished to *Ghaffa*. But he returned in the year 1768, put to death four Beys, and compelled the Pacha to forbid four others to return, who had saved themselves by flight. Becoming thus all-powerful, he aspired to the sovereignty of Egypt. With this view he entered into an alliance with *Schieb Daher*, and was, some time  
after



after, slain in a battle with Bey *Aba Daab*, who had formerly been one of his adherents (o).

Next after the Beys, in power and dignity are the principal officers of the forces. Of these, the seven Agas of the seven corps of the militia, have seats in the divan ; as well as their seven *Kizjas* or lieutenants, for the year when they are in office. The janissaries have the greatest privileges, but are not the first in rank among those corps.

I could not learn what civil employments confer a right to a seat in the divan, I cannot therefore enumerate the priests or men of the law who have seats in it.

The members of this aristocracy are extremely haughty and insolent. In Cairo no Christian or Jew may appear on horseback. They ride only asses, and must alight, upon meeting even the most inconsiderable Egyptian lord. Those lords appear always on horseback, with an insolent servant before them, who, with a great staff in his hand, warns the riders on asses to shew the due marks of respect to his master, crying out *ensil*, get down. If the infidel fail to give instant obedience, he is beaten till he alight. A French merchant was drubbed on an occasion of this kind. Our physician, too, was insulted for being too tardy in alighting from his ass. For this reason, no European dares walk

the streets without having a person to attend him who knows all those lords, and can give him notice when they approach. At first, when I went about in Cairo, I made my janissary go before, and my servant follow, both mounted on asses as well as myself. But, after having the mortification to see these two Mussulmans remain upon their beasts, while I was obliged to alight, I determined to walk on foot.

It is true, that in Egypt, these distinctions between the Mahometans and persons of other religions, are carried a greater length, than any where else through the East. Christians and Jews must alight even before the house of the chief Cadi; before more than a score of other houses in which the magistrates distribute justice; before the gate of the janissaries; and before several mosques. They are not even suffered to walk by several mosques in high veneration for their sanctity; or by the quarter *El-Karafe*, in which are a great many tombs and houses of prayer; they are obliged to turn out of their way, to avoid these places, as even the ground on which they stand, is so sacred in the eyes of the people, that they will not suffer it to be profaned by the feet of infidels.

I know not, if there be a formal prohibition, forbidding Christians to appear on horseback in the streets of Cairo. The last English Consul  
appeared

appeared always on horseback, dressed like a Mahometan lord. But he was very rich, and gained the esteem of the great by giving them splendid entertainments ; and of the common people by distributing large alms, whenever he appeared in public. The other Consuls never ride on horseback, except when they go to have an audience of the Pacha. As they then dress magnificently, they are exposed to the insults of the people, who think our short dresses very unbecoming for a person of dignity to wear. At other times, these Consuls ride modestly on asses, and alight with due humility whenever they meet an Egyptian lord.

#### CHAP. IV.

##### *Of the Police of the Cities.*

IN a city, like Cairo, inhabited by a number of petty tyrants, who are ever at variance among themselves, and seeking each others ruin, and who often proceed to open violence in determining their quarrels, private persons can never consider themselves, as in absolute security. The narrowness of the streets, and the crowds which are constantly pressing through them, are favourable to disorder. Yet, fewer instances of rob-

bery, theft, and murder, are heard of here, than in the great cities of Europe. A few regulations, which are common through all the East, maintain tranquillity, and are nearly as carefully observed through all the cities of the province, as in the capital.

The magistrates contribute to the public security, by a very prompt administration of justice. The Cadi, and a number of other inferior judges, disposed through the different quarters of the city, never leave their tribunals, but are continually active in maintaining order, and pacifying the quarrels which arise, each in his own division.

At Cairo, and in all the other cities of the East, every trade has a head, who is intrusted with authority over them, knows every individual in the body to which he belongs, and is in some measure answerable for them to Government. Those heads of the trades preserve order among the artisans, who are a numerous body. Even the women of the town, and thieves, have each a head in the same manner ; not that thief or robber is a profession licensed by law ; but, the head is appointed to facilitate the recovery of stolen goods. At Tripoli in Barbary, the black slaves choose a chief, who is acknowledged by the regency ; and this is a mean by  
which

which the revolt or elopement of those slaves is often prevented.

The great officers of the police and of justice visit the different parts of the city, both by night and day, attended by a numerous train, and at seasons when they cannot be expected, in order to inspect the markets, and to take up suspected persons. Those officers give instant sentence upon offenders, and condemn them to the bastinadoe, without any form of process; they will even hang them up if they take them in the act. The fear of being every moment surprised by these officers, restrains the people from mutiny or pillage. I have often witnessed the terror which those awful inspectors inspire. At sight of them, my Egyptian servant, was so struck with fear, that he ran hastily homewards, and I was obliged to use force before I could make him turn and proceed.

All the streets of Cairo have gates which are shut at night; but a porter waits to open to those who can allege satisfactory reasons for passing from one street to another, and approach with a light in their hands. The man, for a small acknowledgment, opens the gate, but stops every suspected person. This regulation prevents nocturnal assemblies and tumults among the people. It at the same time so entirely separates the several quarters of the city, that the

Beys

Beys often contend with open violence, while the other inhabitants know nothing of the matter.

To support this establishment, there is a chamber near each gate, occupied by a guard of janissaries, who protect the porter by night, and, in the day, maintain order in the quarter. This guard is not relieved; the janissaries of whom it consists are liberally paid by the city; and they remain in this lucrative office, while their conduct continues to give satisfaction.

## CHAP. V.

### *Of the Egyptian Agriculture,*

HAVING had few opportunities of observing the industry of this people, I shall have little to say concerning the state of the arts in Egypt, which is not yet very flourishing. But, there are some which afford articles of trade, and these it would be improper to overlook entirely.

Agriculture, the first and most important of all arts, is not in a very thriving condition here; at least, if we compare the present produce of the lands with what a country of such natural fertility might be brought, by cultivation, to produce. I have hinted above at the natural causes of this decline. But the local circumstances

Circumstances of this singularly situated country are such, that even an unhappy mode of government, and the misery of the husbandman, cannot extinguish the natural fertility of the soil. However ill-cultivated, it still continues to compensate richly the slight labour that is bestowed upon it, and to repay, with usury, the trifling expence laid out upon it.

The soil of the Lower Egypt seems to be a sandy earth that has been gradually deposited by the river (P). In a dry and torrid climate, and under an unclouded sky, such long seasons of drought as Egypt experiences would render it an arid and barren desert, were it not for the fertilizing waters of the Nile.

Some descriptions of Egypt would lead us to think, that the Nile, when it swells, lays the whole province under water. The lands adjoining immediately to the banks of the river are indeed laid under water. But the natural inequality of the ground hinders it from overflowing the interior country. A great part of the lands would therefore remain barren, were not canals and reservoirs formed to receive water from the river, when at its greatest height, which is thus conveyed every where through the fields, and reserved for watering them, when occasion requires.

The

The best part, therefore, of Egyptian agriculture, is the watering of their grounds. The water which the husbandman needs is often in a canal, much beneath the level of the land which he means to water. The water he must therefore raise to an equality with the surface of the grounds, and distribute over them, as it is wanted. The great art of Egyptian husbandry is thus reduced to the having proper machines for raising the water, and enough of small canals judiciously disposed, to distribute it.

Those machines are commonly very simple; a wheel with buckets forms their whole mechanism. The largest are moved by oxen; the smaller by the strength of the arm. It is not easy to see how the Egyptians have come to be so much celebrated for the ingenuity of their machines. These are not of the invention of the modern Egyptians, but have been used for time immemorial, without receiving the slightest improvement.

Their instruments of husbandry are very bad, Their plough, which they call *Marba*, is no better than that of the Arabians, of which I shall hereafter have occasion to speak. To smooth the ground, they use a tree or a thick plank, drawn by oxen yoked with cords. The driver sits upon this machine; for the Egyptian peasants are not fond of walking.

They



They use oxen, as the antients did, to beat out their corn, by trampling upon the sheaves, and dragging after them a clumsy machine. This machine is not, as in Arabia, a stone cylinder; nor a plank with sharp stones, as in Syria; but a sort of sledge, consisting of three rollers fitted with irons, which turn upon axles. A farmer chooses out a level spot in his fields, and has his corn carried thither in sheaves, upon asses or dromedaries. Two oxen are then yoked in a sledge, a driver gets upon it, and drives them backwards and forwards upon the sheaves, and fresh oxen succeed in the yoke; from time to time. By this operation the chaff is very much cut down. The whole is then winnowed; and the pure grain thus separated. This mode of threshing out the corn is tedious and inconvenient; it destroys the chaff, and injures the quality of the grain.

I saw no wheeled carriages in Egypt; every thing is conveyed backwards and forwards on camels or asses. When the canal of Cairo was to be cleansed, a peasant brought two oxen drawing a sort of open tray upon the dry ground, and when it was filled, led them with it to the bank. Within the city, where the bottom of the canal was not dry, the persons employed in cleansing it, threw dust from the street, upon the mire in the canal, and then, with their hands,

into panniers upon asses, and thus removed it to a proper distance. Such is the boasted industry of the Egyptians.

I have seen neither wind nor water-mill here. A few large mills there are, which are moved by oxen turning a post that forms the axle-tree of a large wheel. The poorer people have only hand-mills to grind their corn ; and these they use also in breaking the beans with which the asses are fed.

Recourse is had to the impresson of the elements, in the management of no other machine. Oxen are employed in working the oil-mills, saffron-presses, &c. Among the different manufactures of Egypt, that of saffron merits particular notice ; the process by which the Egyptians prepare this article gives it a livelier colour than what is made elsewhere.

## CHAP. VII.

*Of the Arts of Sublimating Sal Ammoniac, and of hatching Chickens.*

As Egypt is without wood, its inhabitants are obliged to burn the dung of their domestic animals. The dung of asses and camels is chiefly  
used

used for fuel, because these two species are the most numerous, and the most common. Little girls go about, gathering the dung in the streets, and upon the highways; they mix it with cut straw; and of this mixture make cakes, which they place along the walls, or upon the declivity of some neighbouring eminence, to dry them in the sun.

The lower class live usually in chambers vaulted with unburnt bricks. In these chambers, those cakes are burnt, with a little straw intermixed, or instead of it, stalks of certain plants; and this both for warming the apartments in winter, and for dressing the victuals. A foot, very rich in salts, is thus produced, which fastens to the roofs of the chambers. It is sold to the merchants, who judge of its quality by its taste, and employ it in the manufacture of sal-ammoniac. The foot of wood is of a very different nature. Sal-ammoniac was long thought to be a production peculiar to Egypt. It was thought that it could be obtained only from camel's dung. But the truth is, that foot is equally good for the manufacture of sal-ammoniac, whether prepared from horse's, ass's, sheep's or camel's dung; and this salt may be prepared in any other country, where dung is burnt instead of wood, as well as in Egypt.

Since the nature and origin of sal-ammoniac have become better known, several authors have described the process used in Egypt for sublimating the foot. It would be improper to repeat those descriptions at full length. I shall only observe, that this sublimation is performed in large bottles of thick glass, shaped like bombs, and put into a furnace which is heated with dung. For three days and three nights, an equal heat is kept up, and that intense enough to vitrify the potter's earth with which the bottles are coated, to make them resist the violence of the fire. The furnace is then suffered to cool, the bottles are broken, and the sal-ammoniac taken out of their necks, into which it has been raised by sublimation.

Some travellers mention the mode of hatching chickens in use here, as a very wonderful invention, and a very useful art. But it is much neglected at present by the Egyptians, who probably did not find all the advantage in it that is imagined. Unless at Cairo there are no furnaces for this purpose; these belong to the Pacha; they are used only in summer, for the hatching is said not to succeed so well in winter. Private persons indeed carry some eggs to the furnaces, and pay so much a-hundred, to a person who undertakes to manage the hatching of them. The owners mark their eggs; and the

the hatcher is obliged to shew the marks upon those which misgive in the hatching. But I did not learn that the number of chickens hatched in this way was very considerable.

There is nothing extraordinary about the furnace in which the process is performed. The great furnace contains several smaller, arranged in two divisions, where the eggs ly upon straw, and are turned several times by night, as well as by day. Whatever is peculiar in the construction of the ovens, is intended solely for the purpose of keeping a gentle and equal heat. This is effected by the circulation of the heat, through a sort of galleries which run along the openings of the smaller furnaces. They begin with heating the large oven with smoke, and the proper degree of heat is kept up, by placing lighted lamps in the galleries. That degree must be precisely the same as in the baths. When the chickens are produced, they are shut up very close in a square apartment beside the furnace, where they enjoy the same degree of heat, as if under a hen. These chickens sell very low, and are very puny.

What appeared singular to me about this furnace, was its being entirely buried in a sort of hill. The chimnies and spiracles are holes made in the earth ; and when one enters one of those furnaces, it is like going into a grotto. I was told

told by persons of intelligence, that this position was indispensibly necessary, in order to the obtaining of the due degree of heat.

## CHAP. VII,

### *Of the Trade of Egypt.*

EGYPT, although so greatly declined from its ancient grandeur, still affords many productions which are capital articles in commerce. By its situation too, it is well fitted to be an emporium for foreign merchandise. It has communication by the Red Sea, with Arabia, Persia, and the Indies; by the Nile, upon one side, with Nubia and Abyssinia,—and on the other, with Europe, Barbary, Syria, and all the provinces of the Turkish empire. While thus happily situated for the advantages of navigation, it lies also in the midst of those nations who are accustomed to travel in caravans, and is, of consequence, the natural centre of their commerce,

Cairo, by means of these circumstances, has become the residence of a great number of rich merchants, who carry on trade in a manner very different from that in which it is conducted in Europe. For want of establishments favourable to a regular correspondence of agents, merchants  
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are obliged to make frequent voyages for the management of their affairs, or to send some of their servants or slaves to act for them.

This inconvenience is, however, in part, compensated by a custom generally prevalent through the East. Merchants from the same country, and often such as deal in the same sorts of goods lodge all in the same kan, or caravanferai, so that you can easily learn where to find what you want. A considerable number of couriers, always attend to guide or direct enquirers upon such occasions.

Staying so short a time as I did in Egypt, I had not enough of opportunities to become sufficiently acquainted with the nature of the Egyptian trade. But a very intelligent French merchant favoured me with the communication of some important facts concerning both the foreign and internal trade of this province.

I must first observe, that several branches of the internal trade, those of leather, rice, and sienna, have greatly decayed, by the imprudent conduct of Government. *Ibrahim Kiaja*, who for ten years governed almost all Egypt, thought fit to farm out the duties upon these branches. The farmers have raised the duties to so high a rate, that the articles upon which they are paid are no longer saleable.

Raw

Raw hides are still a considerable object in the Egyptian trade: about 80,000 hides of buffaloes, camels, cows, and oxen, are exported yearly. Near 10,000 go to Marseilles, and a still greater number to Italy. The buffaloe-hides being thicker and heavier than the others, are chiefly transported to Syria. As the pastures of Lower Egypt are excellent, the hides of its cattle, in consequence of their being so well fed, are of the very best quality for leather. A prodigious quantity of those cattle are killed in the months of the sacrifices, that is, while the pilgrims are assembled at their devotions at Mecca.

1,800,000 pound weight of saffron is annually prepared in Egypt. The greater part of it goes to Marseilles and Italy; the rest to Syria and Arabia. The best saffron grows in the vicinity of Cairo; that of Upper Egypt is not reckoned so good.

The exportation both of lint and linen-cloth is an important article in this trade. They are exported to Syria, Arabia, Turkey, and even to Marseilles and Leghorn. What cotton remains, after the home-consumption is supplied, goes to France and Italy. But this is not much, however, for no cotton grows except in Lower Egypt. There is even sugar produced here, the canes growing in Upper Egypt; but it is so

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prepared, that they cannot sell it so cheap as the American sugars.

Were the trade in rice under no restraint, a considerable quantity might be exported. But, for the exportation of this article, the ports of Egypt are shut, and therefore the Europeans dare not carry off any of it, unless by Damietta. The Americans are even said to have brought rice hither, for some time, from Carolina : And if this be so, there can be no better proof of the astonishing decline of agriculture in Egypt.

Sal ammoniac, yellow wax, and fenna, which come, in part, from Upper Egypt, are articles that can never contribute greatly to increase the opulence of a country. The administration appear to gain more by these articles than the traders ; for the duties charged upon them are in no just proportion to their value.

In exchange for these commodities, with which Egypt supplies other nations, its inhabitants need various articles that are imported from other countries. The French export at least 800 bales a-year of cloth of Languedoc to Egypt ; for even the very servants make a point of having a new suit every year, to wear at the feast of *Beiram*. The *Emir-Hadgi* of the Meca caravan uses no fewer than seventy bales himself ; for he is obliged to make presents of suits of clothes to the Arabs, who meet the caravan

upon their journey, as well as to a number of persons at Mecca. The Egyptians never dress in silk ; when, by any accident, it happens that they do, they prefer the rich stuffs of the isle of Scio to the manufactures of France and Italy.

Venice and Marseilles dispose of more than a thousand bales of paper in Egypt, every year ; one part of it intended for the consumpt of Egypt, the other for Arabia. All the writing-paper must be glazed : for the people of the East use reeds and very thick ink, in writing. A great quantity of paper is used in windows ; for, in this hot country, panes of glass are seldom to be seen

The Europeans likewise import cochineal into Egypt, 80 barrels of which are used there, and 200 sent to India. Were not the industry of the Dutch so well known, it might appear surprising that the Egyptians should be reduced to the necessity of supplying themselves with spiceries from European merchants, from whom they purchase pepper, cloves, ginger, &c. It is more natural to see Egypt receive from us the productions of those arts in which we excel, such as needles, cutlery ware, lead, mercury, &c.

Coffee is an article that is both consumed in the country, and conveyed through it. As this is the favourite beverage of the Turks, they are desirous

desirous of having it in the most genuine purity. The importation of American, and the exportation of Arabian coffee, are equally forbidden. But these prohibitions are eluded, by means of presents to the great, and to the officers of the customs; so that the Europeans procure, every year a considerable quantity of their Levant coffee out of Egypt. But a very small quantity, indeed, of the island coffee is used, and solely in mixture with that of Yemen. It is not long since coffee from Martinico was the only sort drunk in Upper Egypt; but it became dear during the last war. The Egyptians then resolved to bring good coffee from Arabia, by the way of *Cassur*, and they have it at present for a reasonable price; whereas that of the West Indies was sold exorbitantly high.

Gum-arabic is one of the most considerable articles of commerce that pass through Egypt. Every year, in the month of October, two or three small caravans of the Arabs, from the neighbourhood of Far and Mount Sinai, arrive with about 70,000 pound weight of the gum. Those Arabs are very much in the way of debasing their goods with an intermixture of extraneous matters; and yet oblige the Mahometan merchants to take them without any examination of their quality. Out of an aversion to cities, or probably to avoid corporal punishment

for their frauds and robberies, these Arabians never enter Cairo. They encamp at half a league's distance from the walls. The merchants are obliged to go out to them, in order to transact for the purchase of the gum. The Arabs don't take money, but clothes, and such other things as they stand in need of in the desert.

A great many caravans arrive from different parts of Africa, in the months of June and July, with three different sorts of this same gum. A quantity comes also from Habbesch, by the way of *Djidda* and *Suez*, which, though inferior in quality, passes all into Europe, which receives annually 500,000 pound weight of this article.

Those African caravans bring, at the same time, several other commodities; slaves, ivory, ostrich-feathers, tamarinds, and gold dust. They take, in exchange, Egyptian cloth, false pearls coral, arms, and even full suits of clothes, which the inhabitants of Cairo make up, according to their taste. This is what has, of late, increased the demand for broad-cloth in Egypt.

## SECTION





## SECTION IV.

OF THE MANNERS OF THE ORIENTALS IN GENERAL, AND PARTICULARLY OF THE EGYPTIANS.

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## CHAP. I.

*Of the Inhabitants of Cairo and its Neighbourhood.*

ARABS and Turks from all the provinces in the Ottoman empire, form the most numerous part of the inhabitants of Cairo. There are also *Magrebbins*, or Arabs from Barbary, other Africans, Persians, and Tartars : All these are Mahometans, and most of them attached to the sect of *Schafei*.

After the Mahometans, the *Copts* are the next in numbers. They occupy whole quarters of the city, and very large streets. They have a great many churches, both in the capital, and at Mafr-el-atik in its vicinity. Their patriarch also resides at Cairo.

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The Jews are the most numerous class, next after the Mahometans and the Copts. Some Pharisees or Talmudists, reside here, as well as Karaites, who, though not numerous, have a synagogue of their own. The Talmudists are numerous and powerful. They have long farmed all the customs; an undertaking which brings them both wealth and credit. In the republican Government of Egypt, ~~they~~ find it easier to gain steady protectors, than in the other provinces of Turkey, where all depends upon the caprice of a Pacha who knows not how soon he may lose his place; or of the superintendant of the customs who resides in Constantinople. One proof of the consequence which the Jews enjoy under the aristocracy of Cairo, is, that the offices of the customs are shut upon their sabbath, and no goods can pass on that day, although belonging to Christians or Mussulmans.

The Greeks have only two churches in Cairo, in one of which the service is performed by the patriarch of Alexandria, and in the other by the bishop of Mount Sinai. The Armenians, who are not numerous, have only one church, but that a handsome one. From Europe here are several French and Italian merchants, but no Dutchmen; yet the Dutch have a Consul here, as well as France and Venice.

If



If Cairo come ever to want European merchants, yet it is not probable, that it will be without ecclesiastics of the Roman Communion. Here are Jesuits, Capuchins, Cordeliers, and Fathers of the Society for the propagation of the Christian Faith. These monks are all eager to make proselytes, and sometimes succeed so far as to convert some schismatic Christian of the East. The Government readily tolerates these modern apostles, on account of the profits which they derive from the quarrels which the conversions produce between the apostate, and the members of the Communion which he forsakes. The Pacha is often not content with fining the contending parties, but examines the affair to the bottom, and exacts considerable sums from the monks besides.

The neighbourhood of Cairo is partly inhabited by Copts, but chiefly by Arabs; wandering or settled. These deserve to be more particularly considered.

## CHAP. II.

### *Of the Copts.*

IF an ancient origin, and illustrious ancestors could confer merit, the Copts would be an highly

ly estimable people. They are descended from the ancient Egyptians; and the Turks, upon this account, call them, in derision, the posterity of Pharaoh. But their uncouth figure, their stupidity, ignorance, and wretchedness, do little credit to the sovereigns of ancient Egypt.

They have lived for 2000 years under the dominion of different foreign conquerors, and have experienced many vicissitudes of fortune. They have lost their manners, their language, their religion, and almost their existence. They are reduced to a small number, in comparison of the Arabs, who have poured like a flood over this country. Of the diminution of the numbers of the Copts some idea may be formed from the reduction of the number of their bishops. They were seventy in number, at the period of the Arabian conquest. They are now only twelve, and most of these settled in Upper Egypt, to which the ancient inhabitants seem to have retired from the centre of the conquest.

The Egyptians have been always distinguished as a melancholy, conceited, and superstitious race. Their posterity maintain with the same obstinacy, the opinions which they were compelled by the Greeks to adopt. The Copts have an insurmountable aversion to the Romish Church. Their patriarch is at the same time  
head

head of the Abyssinian Church, whither he sends a bishop to govern the clergy.

It would be a matter of singular importance to recover the knowledge of the ancient Coptic the *Risan Pharaoun*, or language of Pharaoh. In Egypt, we see, even on the mummies, alphabetical inscriptions, which are very different from the hieroglyphics, and, if decyphered, might throw light upon the ancient history of Egypt, and help to an explanation of the hieroglyphics. But this language of the ancient Egyptians seems to be entirely lost. The Ptolomies were at pains to substitute the Greek, instead of the ancient language of their new subjects. The Greek emperors of Constantinople forbade the use of the Coptic in conversation, under pain of death; and obliged the Egytians to adopt the Greek, instead of the Pharaonic alphabet. Hence the modern Coptic, in which these people have their version of the Holy Scriptures, is a mixture of Greek and old Egyptian. The Sultans of Egypt effaced the remains of this language, thus corrupted, by forbidding it to be spoken, under the same penalty, and introducing, in its room, the Arabic, which is the present language of the Copts. The liturgy is still read in the modern Coptic; but the people understand it not, till explained from an old Arabic translation, that is written beside the text. Even the priests un-

derstand not the language of their Scriptures, and can scarce read the characters.

Mr Forskal became acquainted with a Copt, named *Ibrahim Ennasch*, a man of learning and polished manners, whose employment was in copying the books of the liturgy ; by which he earned at the rate of half-a-crown in three days. My friend saw, in the hands of this Egyptian, a dictionary of a great many genuine old Coptic words, with their explanations in Arabic. He was also informed by Ibrahim Ennasch, that there still are, in several convents in Upper Egypt, a good number of Coptic books ; but his informer knew nothing of their nature or contents. The clergy conceal these books with great care, for fear, as they say, lest the Catholics carry them off, and, after falsifying their contents, print them in Europe. Thus they have hitherto remained unknown. If those ecclesiastics could be persuaded that we are not all of the same party as the Pope, and were at the same time gratified with something to alleviate their extreme poverty, copies of the books in this hidden literary treasure might surely be obtained,

## CHAP. III.

*Of the Arabians in Egypt.*

THE Arabians appear to have conquered and settled in Egypt, at several different periods, very distant from one another. Vestiges may still be traced which prove their ancient residence in this country. The shepherd-kings, whose memory was in abhorrence among the Egyptians, must have been leaders of troops of wandering Arabs.

But, whatever may have passed in those remote ages, since Egypt was conquered by the Saracens, the greater part of its inhabitants have been Arabs. Of these, some are settled in the cities; others live in the villages, and cultivate the ground; and the rest wander through the country with their cattle, and encamp in tents.

When I come to speak of the Arabian nation in general, I shall then have occasion to speak of its different branches, their manners and customs: Here I shall only mention some particulars relative to the Egyptian branch.

The Arabian inhabitants of the cities of this province have nothing peculiar to distinguish them from those in the other cities of the East, or in Arabia, in particular. And the Arabian peasant of Egypt equally resembles the other peasants of the East. Yet, the posterity of strangers settling in Egypt are thought to degenerate. Arabian horses, too, lose their strength and mettle here. Egyptian peasant is a denomination of contempt through Arabia.

The *Bedouins*, or wandering Arabs, being free, almost independent, and rather tributary allies, than subjects of the Egyptian Government, are the most remarkable branch of the nation. They are divided into tribes, governed by hereditary chiefs, called *Schiechs*, and these subordinate to a great Schiech, who has authority over several tribes. Upon paying a certain tribute to Government, the Bedouins are permitted to feed their flocks through the rich pasturage-grounds of Egypt. But they frequently abuse this permission, and pillage, without distinction, as well the husbandmen in the districts in which they encamp, as those travellers who have the misfortune to fall into their hands. They are ready, too, to take part in the dissensions which frequently arise in this military republic. When Government attempts to punish them, or to constrain them to their duty,





(C) 'An Arab on Horseback.'



ty, they either defend themselves by force, or retire into the deserts till their misdemeanours be forgotten.

They are almost always on horseback, and armed with a lance,—at least the more considerable among them,—and ranging from place to place: The care of their cattle, and excursions for robbery or amusement, are all their employment.

Independence renders them haughty and insolent; and their idle, unsettled way of life, with the poverty which naturally attends it, probably inspire that spirit of theft and robbery by which they are so much distinguished. I have already had occasion to mention some instances of their propensity to infest the country and insult passengers. Mr Forskal and I had a new proof of it in an excursion which we made to the Pyramids. Setting out from Geesh, we met two Bedouins on horseback, whom we hired to guide and escort us. Just as we reached the foot of the Pyramids, we observed an Arab riding up to us at full gallop. He was a young Schiech, and behaved at first to us with great civility: But he soon changed his tone, threatened us with his lance, and ordered us to give him money, before we quitted the spot. Upon Mr Forskal's refusing to comply with so insolent a demand, the Schiech seized his turban, and held

held his pistol to my breast, when I offered to defend my friend. The two Bedouins, our guides, made no attempt to interpose, either out of respect to the Schiech, or from natural perfidy. We were at last obliged to gratify the robber. We returned another time better attended. But this did not hinder the Arabs from gathering about us, and stealing whatever they could lay their hands on, unobserved.

The Arabic language has, from the circumstances here enumerated, become the language of Egypt: But, in the mouths of the Egyptians, and those vagabond Bedouins, it displays little of its genuine purity. Mr Forkal left a long list of words used at Cairo, which differ entirely from the words expressive of the same ideas in the dialect of Yemen. The last, being the dialect of a province shut up in a manner from strangers, and therefore not liable to be debased by any infusion of foreign idioms, is to be regarded as the test of the other dialects. That of Egypt is contaminated with forms of expression from all the diversity of languages which the vicissitudes of its fortune and the diversity of its inhabitants have occasionally introduced into that country.

## CHAP. IV.

*Of the Dress of the Men in the East.*

THERE is little diversity in the manners and customs of many of the Mahometan nations in the East. Wherefore, to avoid repeating afterwards what I am to mention here, I shall explain at some length whatever is common to all those nations, and which will therefore refer to the Egyptians among others.

We have several good descriptions of the dress of the people of the East, with suitable engravings accompanying them. Those in Ruffel's description of Aleppo, are the best and the latest. Yet, upon a comparison of the plates in Ruffel's work, with the dress at present worn through the Ottoman empire and in Egypt, a great difference may be perceived. What happens in Europe, happens likewise in Turkey; fashions change; and the dress of the great, and of the capital are imitated through the provinces.

The dress of the Eastern nations, some peculiar cities among which we observed with particular attention, is adapted to their climate and manners. As they are accustomed to sit cross-legged,

legged, they wear their clothes very wide. And being obliged to express their respect for holy places, and for the apartments of the great, by leaving their shoes at the gate, they find it necessary to dress so as that they may suffer no inconvenience from the want of them. In many countries of the East, the climate is very unequal, with sudden variations from heat to cold. The inhabitants of such countries are obliged to clothe themselves warmer, than we should think necessary, and to wear several pieces of dress, one over another, which they may lay aside and resume, as the temperature of the air varies.

The Turks, who set the fashion to a great part of the East, wear a shirt with very wide sleeves, and, under it, linen drawers joining stockings of the same stuff, over which they put upon their feet *teiliks*, which are a sort of very thin slippers. Above these stockings, drawers, and shirt, they put on a *schakschir*, or large red breeches, to which are sewed other slippers, or *mefts*, as thin as the first. Above the *schakschir*, they wear an *enteri*, or vest, which falls under the knees ; and over the whole, a caftan or robe, reaching down to the feet. That it may not incommode them in walking, they take up a part of the caftan by means of a broad girdle ; in which is fixed the *Canjar*, or poignard, which the Turks constantly wear. Over the caftan, they

they put on a great coat with very short sleeves, which for winter is lined with furs, but is without them when intended to be worn in the other seasons of the year. They often cover all these pieces of dress with another pellice or *benisch*, or furtout of thick cloth.

Such a quantity of clothes would be too expensive for the common people, and inconvenient for them to wear at their work. They are content with the breeches, the *enteri*, and the *benisch*. The peasant wears only the shirt and drawers. A dress consisting of so many different pieces is not convenient for travelling. Upon a journey, therefore, the Turks carry a large blue bag in which they put up their long clothes. They wrap their feet in pieces of cloth, and put on wide boots ; and although this mode of dressing the legs and feet be not the most convenient for walking, yet it is warmer than our stockings.

The dress of the Christians in the East is nearly the same as that of the Turks. Only they are prohibited the use of bright-coloured stuffs. They may not wear boots of yellow leather. And they must use dark colours in painting their houses. European Christians are allowed to wear yellow leather, and clothes of any colour, except green, which, rather by custom than by

law, is reserved for the peculiar use of Mussulmans.

All the inhabitants of the East, except some Mahometan clergy, of the orders of the Dervises, and Snatons, shave their heads, reserving only a small tuft of their hair. This custom has been blamed by some persons in Europe, as rendering apoplexies more frequent among us than they were among our forefathers ; but it appears not to produce any such effects among the Turks, for they are not subject to apoplexy. They perhaps guard against it, by covering their heads better than we. Their shaved heads seem to require a warmer covering, at least, and indeed they wrap it up to a degree that seems to us very unsuitable to the warmth of the climate. Neither do they uncover it in expression of respect ; our mode of salutation seems to them very absurd and ridiculous.

Through the East there prevails a great variety of modes in covering the head ; which, at first, seems inconsistent with the constancy in such matters for which these people are distinguished. This diversity, however, depends not on fashion. Differences in the head-dress serve as distinctive marks of the nation, the condition, and the employment of the persons who wear them. They even serve as livery to servants ; each class wear a particular form of bonnet, corresponding

corresponding to the nature of their business. It is very convenient to find among persons with whom one is unacquainted, such external marks indicating their respective conditions.

These various head-dresses, which the Europeans confound under the general name of *Turban*, may be all reduced to three sorts. The *first* is a very high cloth bonnet lined with cotton, and wrapped round upon the under part with a piece of white muslin. This head-dress, which is called the *Kaouk*, is nothing but the Turcoman bonnet, with some ornaments, and is therefore to be considered as a Turkish piece of dress. The *second* is a cloth bonnet, smaller, and much lower than the former; it is also wrapped upon the under part with a piece of linen, and then receives the name of *sasch* or *turban*; this is the national head-dress of the Arabians, and by them the fashion has been communicated through the rest of Asia. The *third* is also a bonnet of cloth, lined with cotton, of various heights in the crown; but instead of being wrapped with linen, bordered with a piece of lamb skin. It is called *Kalpak*, and is of Tartar origin, although now worn by many of the Christians in the East.

All the great men in Turkey, wear the *Kaouk* of yellow cloth, with a piece of fine white muslin wrapped round it. The *Scheriffs*, or descen-

dents of Mahomet, although in little estimation, and scarcely ever admitted to any public employments, distinguish themselves by a piece of green linen, rolled round their turbans, or *Kaouks*. The Copts, and such Christians as use not the *Kalpak*, wear a piece of linen striped blue and white round their *Kaouk*, which is commonly made of red cloth. They are imitated in this fashion by such Europeans as assume the dress of the country. Even the clergy wear it, as well as others; except the cordeliers and capuchins. These last wear, through the whole East, the dirty tattered dress of their orders, which is very disgusting to the Mahometans, who consider neatness and cleanliness as parts of religious duty.

## CHAP. V

### *Of the Dress of the Women.*

IT is more difficult for a traveller to become acquainted with the dress of the women than with that of the men in the East. So far from being permitted to enter the *barem*, a stranger must not even see a Mahometan lady in her own house.

It is impossible to observe their dress, when one meets them in the street; for the Mussulmans



men think it extreme indiscretion, or even an insult, to look with an eye of curiosity upon a woman in the street. Besides, they wrap themselves so closely up, when they go abroad, that it would be vain to attempt to distinguish the different parts of their dress. At Constantinople, when they appear in the street, they have so much white linen about them, that nothing but the eyes of the walking mummies can be seen. At Cairo, they conceal the head, and a part of the body, with a large black veil ; and their rich habits are covered with a sort of large wrapper of plain linen, which they put off, when they enter the apartments of their friends.

As I never had any opportunity of seeing a lady of distinction, I must confess my ignorance upon this head, and refer the reader to Lady Mary Wortley Montague's admirable Letters. She was admitted into many harems, and had opportunities of seeing women of rank in full dress. She has been suspected of exaggerating the beauty, magnificence and politeness of the ladies of the East. But I know, from what I have seen and heard, that her descriptions are true. She has indeed confined herself chiefly to what merited praise about those ladies, while other travellers have spoken only of their defects. But, whatever may be said of the truth of her relation, I can only speak  
of

of the dress of the lower classes of women, and make some general remarks.

All the women in the East wear drawers, even where the men do not wear breeches. The poorer sort wear nothing but those drawers, and a long blue shirt. But, although in this manner half-naked, they all, without exception, wear veils.

The veil seems to be the most important piece of their dress: their chief care is always to hide their face. There have been many instances of women, who, upon being surprised naked, eagerly covered their faces, without shewing any concern about their other charms. The Egyptian peasants never give their daughters shirts till they are eight years of age. We often saw little girls running about quite naked, and gazing at us as we passed: None, however, had her face uncovered; but all wore veils. The veil, so indispensable a piece of dress with the female sex, is a long, triangular piece of linen cloth, fixed to the head, and falling down before, so as to cover the whole face, except the eyes.

In some provinces, especially in Syria, the women wear a sort of silver or lackered hat, shaped like a cone, a platter, or some other fantastic form. The Arabian women, in Egypt and in the desert, wear a number of singular ornaments; large metal rings in their ears or noses;

les ; others, of the same kind, upon their legs, immediately above the ancle, and upon their arms, as bracelets ; on their fingers, small rings of little value ; pieces of coral hung about their faces ; and necklaces of all sorts. They sometimes hang small bells to the tresses of their hair ; and the young girls fix them to their feet. Some fancy themselves highly adorned by the impression of indelible blue marks, by punctures upon the cheeks, the chin, and the other parts of the body. Some paint their hands yellow, and their nails red, fancying these whimsical colourings irresistible charms.

The dress of the Greek women is not materially different from that of the Turkiss. As Europeans occasionally marry wives out of Greek families, we have frequent opportunities of seeing in what manner they dress ; and, by this means, we are enabled to form some idea of the Mahometan women of rank.

All the Greek ladies wear drawers reaching to their feet ; the lower part of their dress is indeed nearly the same as that of the men ; and they walk, like them, in large slippers. Over the drawers, they wear a shirt of fine linen, and, over it, a vest, bound with a girdle of considerable breadth. Over the vest is a habit, or pellice with short sleeves, not stretching more than a span under the shoulder. The head-dress varies

ries with the caprice of fashion ; and they are, if possible, more attentive to it than even our European ladies. Nay, some of these head-dresses appeared to me more elegant than those worn in Europe ; their dress has at least something more rich and splendid in its appearance. But, to view those Eastern beauties with admiration, we must see them on their sofas ; when they move, their graces disappear. Being accustomed to sit cross-legged, and to wear a sort of thin leather boots, in wide slippers, they walk very awkwardly. European ladies, living in Turkey, use shoes, even though dressed, in other respects, like the women of the East. But it is easy to distinguish, by their walking, whether they are accustomed to sit cross-legged, or continue to use chairs. At Constantinople, the ladies have carriages, but seldom use them. The Turkish carriages resemble ours externally, only they are without doors, and have wooden blinds instead of sashes of glass ; you enter by a ladder placed to the back of the carriage. Within, instead of seats, are carpets, on which the Turks squat themselves.

As carriages of all kinds are unknown at Cairo, women of the highest rank, as well as those of the lower classes, are obliged to ride upon asses. Out of respect to the sex, the wives of  
Jews

Jews and Christians are suffered to ride on, without alighting, as they pass the Egyptian nobles.

## CHAP. VI.

### *Of the Diversions of the Orientals.*

IT may appear trifling to descend to a detail of the arts by which a people have contrived to while away the leisure hours that hang heavy on their hands : Yet are these arts expressive of the character and manners of a nation. The nature of the amusements followed in any country can never be a matter of indifference to an observer, who wishes to study the character of its inhabitants. Besides, what renders the amusements of the East peculiarly interesting, these are all of ancient origin, and an acquaintance with them clears up some difficulties concerning old customs.

The climate, customs; and government, conspire to give the manners of the Orientals a melancholy cast. Their seriousness is increased by the want of social intercourse, from which they are secluded by means of that jealousy which hinders them from admitting one another into their houses. They are silent, because, when shut up with their women, where they have few topics for conversa-

tion, they unavoidably acquire habits of taciturnity. As power is confined to a few hands, and industry oppressed by Government, the subjects of the Eastern despots naturally become gloomy and languid for want of employment; and the more so, for their being unacquainted with letters, or with the fine arts, which afford the best relief from the *tædium* of such a life. The exactions of Government render fortune so precarious, as to bewilder the people in endless speculations about their interests, and to render them more attached to business than to pleasure.

The amusements of nations in such circumstances must be very different from those of a people among whom the idle and opulent form a numerous class; where the women lead the fashion, and give the tone to manners and conversation, while all the world are obliged to bend to their whimsies and humours. In Europe, all the pleasures of society are marked with the softness and domestic, sedentary life of the sex; and the men are daily adopting more entirely the amusements of the women. But, in the East, amusements take their cast more from the transactions of public life, and have something more masculine and austere in them. The ignorance of the Orientals, indeed, leaves them a relish for very insipid diversions.

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In the evening, the great generally shut themselves up in their *harems*. We know not what passes in these solitary retreats: But, as the women of the East are excessively ignorant, and merely great children, it is very probable that the amusements of the *harem* are extremely childish. Some hints which have occasionally escaped from husbands of my acquaintance confirm me in this opinion.

The *Osmanli*, or Turks of distinction, who are still attached to the ancient military institutions of the nation, amuse themselves chiefly with equestrian exercises. The principal inhabitants of Cairo meet twice a-week in a large square, called *Mastaba*, with a number of attendants on horseback. In this square they play at *Gerid*; which consists in running, by two and two, with the stirrups loose, pursuing one another, and tossing staves four feet long: these they throw with such force, that if any one be not upon his guard, he is in danger of having a leg or an arm broken. Others, while riding at full gallop, throw balls into a pot placed upon a heap of sand. Others, again, shoot the bow; an exercise in such repute, that pillars are erected in honour of those who exhibit extraordinary proofs of strength or dexterity in launching the arrows.

When the Nile is at its greatest height, the great about Cairo divert themselves in little boats splendidly decked out, upon the *Birkets* in the middle of the city. Upon this occasion, they regale the inhabitants with music, and often with fire-works.

A man originally from Tripoli in Barbary informed me, that the Pacha of that city used sometimes to erect two scaffolds, with cords running between them, and upon these miniature models of ships of war, armed with cannons of a size in proportion to that of the vessel. Those vessels, thus suspended in the air, and commanded by naval officers, who directed the evolutions and the fire of the small artillery, presented no unentertaining representation of a sea fight. The captain whose vessel first suffered considerable damage was considered as conquered. But this diversion often ended in serious quarrels among the commanders, and was therefore abolished.

The servants of the Egyptian nobles exercise themselves on foot, in throwing, one against another, staves five or six feet long; and thus learn to throw the *Gerid*, when on horseback. The common people and peasants divert themselves with cudgel-playing. Gladiators by profession there are, too, who exhibit in public. But staves are their only weapons; and a small  
cushoin



cushion fastened under the left arm, serves them as a buckler.

Through the villages, the young people amuse themselves at diversions much the same as several of those which are practised in Europe. They run, leap, play at the ball, sometimes at odds and evens, and at tossing a number of small stones into the air, and receiving them again into the hand.

It is natural for a people who live in seclusion from society, and in subjection to arbitrary authority, to be fond of public festivals. These are celebrated in Egypt with much pomp and ceremony, particularly the festival upon the departure of the pilgrims for Mecca, of which several authors have given a description. The other feasts, beside this, are numerous : Each mosque celebrates a feast in honour of its founder ; upon occasion of which there is a procession of persons of all ranks ; and the people are permitted to divert themselves in an adjoining square. The Copts have their feasts, as well as the Mahometans, and contribute, by their ceremonies, to the general amusement.

These festivals are sometimes celebrated by night. The streets are then illuminated by the blaze of resinous wood in a chaffing dish, held up on a long pole. They use also another more luminous flambeau, which is a machine consisting

ing of divers pieces of light wood, to which are hung a number of small lamps, and the whole carried on a pole, as the former. When these festivals are celebrated by day, the people divert themselves upon swings, and with other similar amusements.

In Egypt, Syria, and Arabia, the favourite amusement of persons in any degree above the very lowest classes, is, to spend the evening in a public coffee-house, where they hear musicians, singers, and tale-tellers, who frequent those houses in order to earn a trifle by the exercise of their respective arts. In those places of public amusement, the Orientals maintain a profound silence, and often sit whole evenings without uttering a word. They prefer conversing with their pipe ; and its narcotic fumes seem very fit to allay the ferment of their boiling blood. Without recurring to a physical reason, it would be hard to account for the general relish which these people have for tobacco ; by smoking, they divert the spleen and languor which hang about them, and bring themselves, in a slight degree, into the same state of spirits which the opium-eaters obtain from that drug. Tobacco serves them instead of strong liquors, which they are forbidden to use.

This fondness for tobacco has rendered them very nice, with respect to the form and materials  
of

of their pipes. Those used by the common people, have the bole of burnt clay, with a reed for a stalk. Persons of condition have their pipes made of some more precious matter, and more ornamented. They cover the stalk with a piece of cloth which they wet, when the heat is excessive, in order to cool the smoke, as they inhale it. Over great part of Asia, the Persian pipe is used, which, by passing the smoke through water, renders it milder, and more agreeable to those who swallow it. In Egypt, this Persian pipe is nothing but a cocoa nutshell, half filled with water, with two stalks, one communicating with the bole, the other entering the mouth of the person who smokes. *Kerim-Kan*, the present *Schah* in the south of Persia, seems to distinguish himself at this amusement; for the pipe that is most in fashion, is called, after him, a *Kerim-Kan*.

Smoking with the Persian pipe serves to warm a person upon occasion, as well as to amuse. The smoke inhaled from it enters the lungs, and thus communicates through the whole body a gentle heat. In a voyage upon the Euphrates, which I performed in winter, the boatmen were often obliged to go into the water, to set the boat a-float. As they durst not drink brandy to save themselves from suffering by the cold, I could not do them a greater pleasure, than by giving them a pipe of tobacco in this way.

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## CHAP. VII.

*Games in the East.*

THE Koran prohibits playing for money ; and for this reason the Orientals seldom play at any game of chance. The Mahometans have therefore the happiness of never being forced, as we are in Europe, to engage, out of politeness, in an insipid amusement, which wastes the body, by agitating the unsocial and malignant passions ; blunts the powers of the mind, by fixing its attention upon a few unmeaning combinations ; and chills the social ardour of the heart, by the contest of vanity and interest among the players.

However, as there are in all countries giddy and thoughtless persons, I have seen Mahometans, who might possibly be seduced by the example of the Europeans, play, although at a piddling game, when they were not with their women. They know nothing of our cards ; but at Bombay, I met with four Arabian merchants, who played with Chinese cards, so large and thick, that not one of the four but had enough to do with both hands. Some young Mahometan merchants, whom I surprised playing at Bombay, concealed their game with an appearance

ance of anxiety, till they learned that I was an European. The Greeks are too polished, not to imitate our manners; they shew themselves good Christians, by playing with our cards, and a deep game too.

The inhabitants of the East have, however, some games, more suitable to their sedentary life, and splenetic humour, at which they play without keenness, and merely to fill up the vacant hours. Such are chess, draughts, trictrac. The Arabic names of these games, and their antiquity prove them to have been originally introduced from the East into Europe. If the Mahometans shew any degree of passion for any one game, it is for chess, at which they spend, sometimes, whole days without interruption. But those who enter into the game with this keenness and seriousness, are reckoned dull by their companions. Instead of wooden chess-boards, they use a white linen cloth, with pieces of a different colour sewed upon it. When the game is ended, the cloth is wrapped up, with the victors and the vanquished, amicably mixed within it.

They have another game, which is played upon boards, marked with two squares, one within another, and these divided diagonally,—with stones or shells of different colours. This game has found its way into Europe, where we see

people play at it with black and white beads. There are many others, which, being less diversified or ingenious, have not yet reached us. Such are the *Maukale*, which bears some resemblance to chess; and *Tabuk Duk*, in which being a mixture of hazard, it bears some resemblance to back-gammon. The hazard depends upon the play of four broad sticks, half white half black; and the sides, thus differently coloured, determine, by their combinations, the movement of the pieces upon the board.

A more ancient game is still in use among the inhabitants of the East. The Arabs call it *Lal el Kab*; it is played with small bones of sheep or goats; and the value of the several strokes in the progress of game is determined by the appearance of one or another of the sides of the bone above. The elder Greek and Latin authors speak of this game, which must have given rise to the use of the dice.

## CHAP. VIII.

### *Of the Music of the East.*

AMONG the Turks and Arabs, a man of rank would think it a disgrace to learn music. A certain austerity in their manners, too, renders this  
people

people insensible to the charms of harmony. The contempt in which the art is held, extends to its professors ; and musicians are accordingly little esteemed and ill paid. An art thus despised by the great, cherished or admired by no connoisseurs, and not fitted to conduct either to fame or fortune, cannot make rapid advances.

The music of the East, which is thus neglected, is not of the same character as ours. It is grave and simple, without any complexity of modulation. The singers, to gratify the national taste, are obliged to sing slow, that the sense of the words may be understood. I have heard several Schiechs sing some passages from the Alcoran, in an easy, natural key. There was something pleasingly affecting and solemn in those pieces of music, joined with the words that accompanied them. In my voyage up the Nile, I joined with the sailors in singing amorous songs, by alternate couplets, in which they compared their mistresses to the cucumbers of Damascus, and the eyes of the gazelle ; and praised their beautiful yellow hands, and red nails. This chorus of singers afforded us no small entertainment.

Airs of that simplicity are easily learned by heart. The Orientals, accordingly, use no notes, but sing by the ear. I was told, in some provinces of Turkey, that there were in Constanti-

noble great musicians, who employed secret signs in recollecting tunes. But, having made enquiry concerning this, upon my return to that capital, I could find nobody that had the slightest idea of musical notes ; not even the dervises of the order of *Merlavi*, who are, however, esteemed the best musicians among the Turks.

At Bagdad, and at Constantinople, I assisted in some concerts, which, though not to be compared to those of Europe, were not ill formed to please an ear unaccustomed to the intricacies of the musical art. What is most disagreeable, at first, is to hear all the instruments play in unison ; unless it happen, that one or another take the fancy to play a continued bass, by making an incessant repetition.

If the music of the East be not to the taste of the Europeans, ours is not less disagreeable to them. Mr Baurenfiend and I often played upon the violin before Arabs of distinction, who came to see us. Although they did not openly or directly express their disapprobation of our music, yet they said enough to let us understand that it was not agreeable to them, and that they preferred their own country music, as more masculine, and consequently more excellent. As we were returning home in the dark one evening, during our stay at Cairo, from assisting at a concert with some European merchants, we overheard an Egyptian



gyptian voice fingering, and accompanied with a flute. One of our servants, enchanted with the sound, exclaimed, "My God! how fine! God blefs you!" We were surpris'd, and asked him what he thought of our concert? "Your music," replied he, "is wild and disagreeable; and no man of sense or gravity can take pleasure in it."

It should seem, from the simple construction of their musical instruments, as well as from various other circumstances, that those are of a very ancient origin, and have been transmitted down, without undergoing any remarkable alteration. Several of them are likewise common among the inhabitants of the isles in the Archipelago; as are also three different sorts, with three or four wires, called by the Greeks, *Icitali*, *Semari*, and *Baglama*; and by the Arabians, distinguished by the Generic name of *Tambura*, which is common to all musical instruments with wires. The Greeks have a bow instrument with three catgut strings, upon which they play with an wooden bow, fitted with horse's hair, to which they give the necessary tension in playing, by pressing it with the little finger; it is called the *Lyra*. These instruments are always accompanied with the voice.

Some bow-instruments belong in a peculiar manner, to the Arabs; such as the *Semenge*, a  
sort

fort of bad violin, joined with a drum. Its body is commonly a cocoa nut-shell, with a piece of skin extended upon it; three strings of catgut, and sometimes of horse hair, are fitted to it; and it is played with a bow, not less awkward in its form than the Greek *Lyra*. The *Semenge* is the instrument of those wandering musicians who accompany the dancing women. The Arabs give the name of *marabba*, to another violin, with a string of horse's hair, and a skin stretched upon the body of the instrument. This violin makes a very suitable accompaniment to the shrill voices of the common singers in the coffee-houses. I saw, at *Basra*, another violin, not unlike the *Marabba* with one string, too, and covered with skin, like the drum, and used in the same way. At Bagdad I heard the drum beat in the European fashion; a lady at Alexandria put on silver nails, and beat it with her fingers.

The Egyptians are fond of noisy musical instruments; but the inhabitants towards the south of Africa, seem to prefer a softer species of music. In the hands of a *Barbari*, or native of the kingdom of *Dongola*, I saw a sort of harp that afforded a very pleasing sound. The body of the instrument was a piece of wood of an oval form, hollowed, with a piece of skin stretched upon it, and mounted with five catgut strings, with

with a turning handle, to which these were fixed, and by which the instrument was tuned. It is played either by pinching the chords with the fingers, or by touching them with a piece of raw leather, in the shape of a bow. My *Barbari* acquaintance danced while he played. This instrument seemed not unlike to David's harp. The *Barbari* call it *Kuffir*; the Arabs, *Tambura*.

Among the wind instruments is the true Turkish flute, called *Salamanie*, and in use among the *Turcoman* shepherds. It is entirely open, and without any reed, so that to wind it is no easy matter. This is the favourite instrument of the *Merlavi* dervises, who, as they use music in their acts of religious worship, are the best musicians in the East, and excel especially in playing on the flute. It is made either of a reed, or of a piece of fine wood. I saw a peasant at Cairo having *Pan's flute*, made of several different pieces of reed.

The *Sumara* is a sort of flute with two pipes, one of which, the shorter, is used for playing airs, and the longer, in a continued bass; just like the long pipe in the Bulgarian bagpipe. They have a bagpipe in Egypt, called *Sumara el Kurbe*; but this is not equal to the Bulgarian bagpipe, which affords the finest music I heard in Turkey. It is true, also, that the Bulgarian shepherds

shepherds have already some taste for the music of Europe.

The Asiatics are fond of accompanying their dancing and singing with the sound of tambourines, in order the better to mark the measure. These are of different sorts; either circular pieces of wood, or earthen pots made for the purpose, covered with skin, and sounded with the fingers. The most elegant tambourine is the *Doff*, to which the women dance in the harems. The castanet is to be reckoned among these musical instruments; it is carried by the public dancing girls; beggars, too, and some orders of mendicant Mahometan priests, carry different horns and drums, which they sound when they ask alms.

The military music of the Turks is beginning to be known in Europe. That which is to be heard through the East, however, affords nothing but an unpleasant, jarring noise, and would be entirely unworthy of notice, did it not serve to mark the distinctions of rank. A Pacha of three tails is preceded by a greater variety of musical instruments, playing martial music, than a nobleman of inferior rank dares use, so that a person's employment may be known by the music which goes before him. The principal instruments used in those martial concerts, are a sort of trumpet exceedingly noisy, which is called

led in Egypt *Surma* : the *Tabbel*, or great Turkish tabour, which is held horizontally, and struck upon both sides ; a hautboy of an acute sound, and another that sounds not unlike our bassoon. *Lastly*, they have plates of sonorous metal, which they strike one against another, to mark the cadence (R).

## CHAP. IX.

*Of Dancing, as it is practised in the East.*

A respectable Mahometan, who should indulge in dancing, would disgrace himself in the estimation of his countrymen. The women, however, value themselves upon excellence in this exercise, and practise it without scruple, reckoning it their duty to contribute to the pleasures of their husbands, by every little art in their power. When by themselves, too, in an assembly consisting only of women, on occasion of a marriage, or any other solemnity, they vie no less than before their husbands, in dancing.

A person from Tripoli related to me in what manner the women of that city amuse themselves upon festive occasions, and I have good reason to believe, that the same customs prevail also in

Turkey and Arabia ; however, I do not pretend to be absolutely certain ; for it is impossible to meet with an eye-witness of those amusements. My Tripoli acquaintance had his information from his wife, who ingenuously told him whatever he asked.

No woman would presume to appear in an assembly, if she were not handsome and magnificently dressed. If the entertainment happens to be in the house of a family of rank, fifty of the greatest beauties in the city assemble, all dressed out in great splendour. In their train, they bring their handsomest slaves, who attend in a separate room, to take care of the coffers containing their mistresses clothes. After the ladies have been seated for some time, and have been served with refreshments, young girls are called in, to divert the company with vocal and instrumental music. The most distinguished lady in the company then rises, dances for a few minutes, and passes into the next apartment, where her slaves are in waiting to change her dress. She lays all aside, even her slippers embroidered with gold and silver, and retains only her head-dress and bracelets, which are richly ornamented with jewels. In the mean time, the rest dance, and in their turns leave the room to change their dress ; and this is successively repeated, so long, that a lady will sometimes change her dress

ten times in one night ; and put on so many different suits, every one richer than another. They strive all to command admiration ; and their endeavours end, as among us, in jealousies and grudges.

The Greek women have so fully adopted this piece of Eastern luxury, that they change their dress on the slightest occasions. An European settled at Constantinople, told me, that he had seen a Greek lady, the wife of one of his friends, whom he visited, put on five different dresses, in the space of two hours. These instances prove the power of instinct, and the uniformity of the character of the sex, all over the world.

The men disdain to practise this exercise, but amuse themselves sometimes with seeing dancing girls exhibit, who go about, and dance for hire, either in places of public resort, or in private houses upon festive occasions. Those dancers are called, at Constantinople, *Tschingane* or gypsies, and at Cairo, *Ghassie*. They are young married, or unmarried women, belonging to a separate and despised class of the lower people, who intermarry only among themselves. Their parents are commonly farriers by trade. They are attended only by one man, who plays on the *semenge*, and sometimes by an old woman, who plays on the tambourine, and appears to watch over their conduct ; they are said, however, not

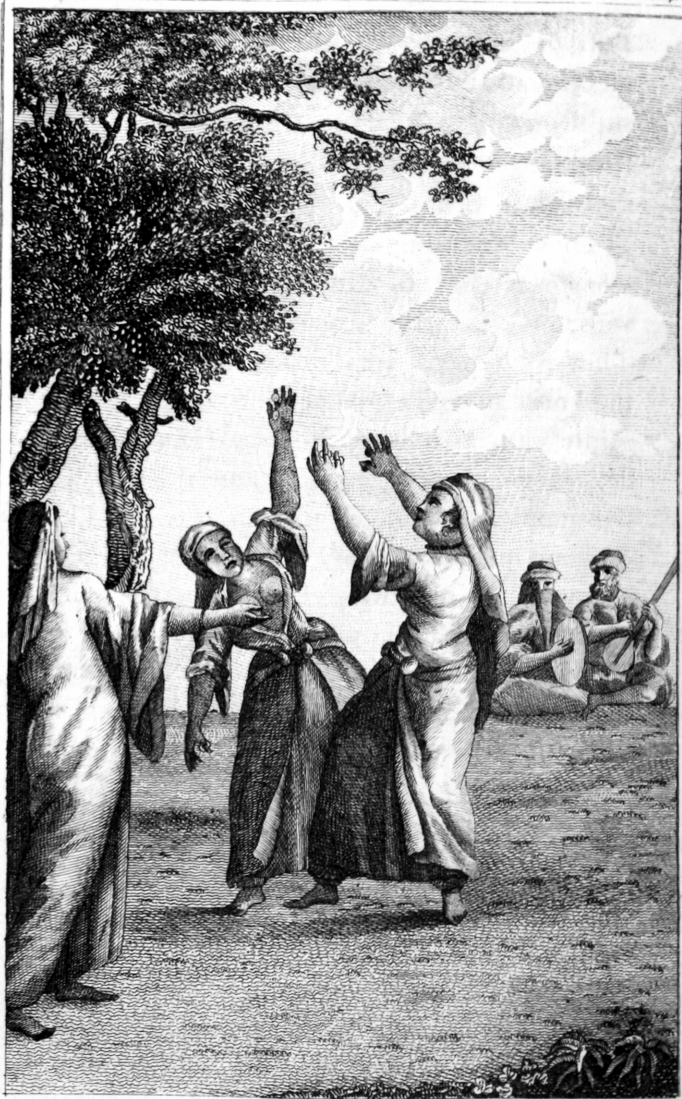
to be of the most demure and rigid virtue. Yet no married Mahometan incurs any obloquy by carrying them to dance in his house ; and they go wherever they are well paid. But an unmarried Mahometan dares not invite them to his house ; and we never met with any of them in the houses of any of the French merchants, who, by a regulation of their sovereign, are all restricted to celibacy.

At first, we never saw them but by accident, and in a public house without the city ; but, towards the conclusion of our stay in Egypt, we had better opportunities of gratifying our curiosity. A great part of the houses in which the Europeans live, stand along the great canal which passes through Cairo : and those *Ghafi* accordingly derive their best profits from dancing opposite to these houses in the canal, when it is dry, before the opening of the dyke. At that period, we made sometimes one troop, sometimes another dance before us. We needed such amusements to divert the gloomy ideas which the prospect of our departure raised in our minds. Yet, however much disposed to receive entertainment, they did not please us at first ; their vocal and instrumental music we thought horrible, and their persons appeared disgustingly ugly, with their yellow hands, spotted faces, absurd ornaments, and hair larded with stinking pomatum.

But,







*Dancing Girls in Egypt*

But, by degrees, we learned to endure them, and for want of better, began to fancy some of them pretty, to imagine their voices agreeable, their movements graceful, though indecent, and their music not absolutely intolerable.

There is nothing peculiar in the dress of these women; when dancing, they throw up their veils, and leave them to float on their shoulders. They wear a petticoat reaching scarcely under the knee, open behind, and fixed by a broad girdle with two large buttons. As they were described to me, the *Tschingane* dance at Constantinople, just like *Ghase* at Cairo. Mr Bawrenfiend made a drawing of a party of the latter, with the man who plays to them upon the *femenge*, and the old woman who beats the tambourine.

The Christians in the East have different species of dancing and music, according as they belong to one or another nation. At *Mosul*, I saw Jacobites and Nestorians dance at one of their festivals. None of them all are either so fond of dancing, or dance so well as the Greeks. They dance round in a ring, with some pretty woman leading the dance. The Wallachians and Bulgarians have likewise their national dances; but theirs are not equal to those of the Greeks.

It is always prudent to accommodate one's self to the manners and opinions of the country  
in

in which one lives. The Europeans at Constantinople observe not this rule. They divert themselves in the capital of the Ottoman empire, as they would at Paris or London. They have neither play nor opera, but they often give masked balls at Pera and Galata. The Mahometans have an aversion for these amusements; and, as none but the very lowest among them dance, they extend their contempt to dancers in general, whom they look upon as persons of no morals or education. The promiscuous dancing of the two sexes, which they mentioned to me with horror, renders our balls absolutely detestable in their eyes. The Europeans, who live among Mahometans, would be more beloved and respected, if they did not vilify themselves in the eyes of the Orientals, by amusements which they might easily spare.

An anecdote was told me of a Turk, who, upon his return from Italy, where he had seen the Carnival, imagined that the Christians became mad at a certain season of the year; and recovered their wits by putting ashes on their heads. This story, whether true or fiction, is to be found in Montesquieu's Persian Tales.

CHAP.

## CHAP. X.

*Public Shows of the East.*

WE did not expect to see a play in Egypt : But there was in Cairo a numerous company of players, Mahometans, Christians, and Jews, at the time of our arrival in that city. Their appearance bespoke their poverty. They played their pieces, wherever they were invited, for a moderate hire. They exhibited in the open air. The court of the house was their theatre ; and a screen concealed them from the audience, when they changed their dresses. Several European merchants had lived long at Cairo without seeing an Egyptian play ; and we therefore invited the company to the house of a married Italian : But we were not much gratified either by the music or the players.

The piece was in Arabic. I was not then sufficiently master of this language to understand the dialogue ; but the fable was explained to me. The principal character was a female ; but was acted by a man in woman's dress, who had much to do to hide his beard. This heroine enticed all travellers into her tent ; and, after robbing them of their purses, caused them to be  
beate<sub>d</sub>

beaten off. She had already plundered a good many, when a young merchant, weary of the insipid repetition of the same tricks, expressed aloud his disapprobation of the piece. The other spectators, to shew that their delicacy was not inferior to his, joined his expression of disapprobation, and obliged the players to stop, although the piece was not more than half done.

If few plays are represented in Cairo, puppet-shews are, however, very common, and are to be met with through all the streets. This exhibition is represented upon a very narrow stage, a sort of box which a single person can easily carry about, and into which the performer goes. He sends forward his figures through holes in the coffer, and makes them perform the necessary movements by means of wires passing through the grooves in the lid of the box. With an instrument in his mouth, he gives his voice a shrillness answerable to the size of the figures. The whole together might merit attention, were not the pieces, which the taste of the spectators in Cairo requires to be performed, absolutely execrable. The puppets begin by paying compliments, quarrel by degrees, and end with beating one another.

The magic lanthorn is a favourite amusement in the East. I was not, however, fond of such entertainments; as their scope was always to  
turn

turn the drefs and manners of the Europeans into ridicule.

Jugglers are to be feen in all the more public ftreets ; who amufe the people by tricks that are thought wonderful in Egypt, but would not be reckoned fo. in Europe. One of thofe fellows drew great admiration by means of an intermitting fountain, the fecret of which is not understood in thofe countries, and which appeared therefore to ftop and flow at his pleafure. Thofe jugglers are paid by a voluntary contribution of the fpectators, but that fo moderate, that they can fcarce live by their profeffion.

Monkies, drefsed up like human beings, contribute likewise to the amufement of the populace. They are of that fpecies which abound in the foreft of Yemen, and difcover extraordinary intelligence and docility. This animal feems naturally fond of dancing. A captain, in the fervice of the Eaft India Company, informed me, that he had often made his drums enter ruinous pagodas, where monkies were the fole inhabitants ; and that, at the found of the martial mufic, even the mothers, with the young in their arms, left their holes, and fome hundreds of thefe animals would join at once in a dance. The long robes worn in the Eaft would be an incommodious drefs for monkies : they are therefore clothed like Europeans ; a cuftom which

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increases the contempt with which the Orientals are otherwise sufficiently disposed to regard our manners: A monkey, with his tail, appears to them no unfit representation of an European with his head uncovered, wearing a sword in a horizontal position, the end of which appears behind, issuing from beneath his clothes, and in all other respects in full dress.

Those who lead about beasts for exhibition, have often likewise asses and sheep, whom they have taught to perform certain little diverting tricks. Another thing, at which we were at first not a little surprised, was to see serpents dance. But, upon becoming better acquainted with the instincts of this animal, our astonishment ceased. The serpent seems to have a natural taste for sounds; at the beat of the drum, it raises its head, and erects its body, making, at the same time, a certain movement which is called its dancing.

I saw a man of a singular character, who exhibited himself for a shew in the streets of Cairo. He was a beggar, who, to move compassion, displayed a huge chain, which he pretended to have borne in captivity at Malta. He enumerated, in a piteous tone of voice, what miseries he had suffered in slavery among the barbarous Europeans. What he complained most of, and what seemed to excite the greatest horror in his



his hearers, was, that he had been obliged to keep swine, and to sleep at night in the same sty with those impure animals. People of sense, indeed, heard him with indignation; but his narrative failed not to inspire the populace with abhorrence for the Christians.

## CHAP. XI.

### *Marriages of the Egyptians.*

THE secrecy which is observed with respect to every thing that passes in the *harems*, or regards the women, rendered it impossible for me to obtain particular information concerning the ceremonies of marriage among the Egyptians. I can only describe what I saw in a public procession at Cairo, on the occasion of a marriage. Mr Baurenfeind made a drawing of the procession.

The bride, closely covered from head to foot, walked under a canopy borne by four men, between two women, who conducted her. Several slaves walked before, some playing on the tambourine, others bearing fly-flaps, and others sprinkling scented waters. She was followed by a number of women, and by some musicians,

S 2

riding

riding upon asses. A number of servants attended ; and, as they passed on, performed feats of strength and agility. All the women in the procession cried incessantly, *Lu, Lu, Lu* ; an exclamation expressive of joy, among the Mahometans. If the procession take place at night, slaves attend with flambeaus.

We met, one day, an Arab bride near Alexandria. She rode upon a camel, and behind her followed her dowry in cattle and furniture. The procession marched on slowly, and stopped sometimes, to display itself. As it proceeded, music played, guns were fired, and the women raised continued shouts of joy.

## SECTION



*Procession at an Egyptian Marriage*



## SECTION V.

## EGYPTIAN ANTIQUITIES.

## CHAP. I.

*Egyptian Antiquities in General.*

OF all countries in the known world, Egypt presents to curious observation the greatest number of monuments of remote antiquity. Various causes concur to give this country the advantage in this respect over every other part of the globe.

A potent, rich, and enlightened people, are naturally led to leave some marks of their existence, and some proofs of their prosperous condition that may descend to the latest posterity. We know, by the unanimous testimony of the ancients, that the Egyptians have been, from time immemorial, a polished and and flourishing nation, before the comparatively recent period  
which

which we regard as the æra of ancient history. Three thousand years have elapsed, since the memory of the authors of many of the celebrated works in Egypt, was lost from among the traditions of priests. So ancient a people must undoubtedly have had a great share in the first population, and the civilization of the south of Europe. All historians agree concerning the splendid exploits of the ancient Egyptians; and of such a people there cannot but remain some vestiges in the country which they inhabited.

It is true, that we have many decisive proofs of the existence of other nations in the remote ages of antiquity, as powerful as the Egyptians, and even more enlightened. Yet, of those nations, no vestige remains; their buildings, and other public works, are totally effaced. The country which they cultivated and embellished, is, at present, a barren desert, destitute of every remain that might mark its ancient state, and inhabited, or rather ravaged, by wandering barbarians (s).

Some physical cause must, therefore, have contributed to the preservation of the antiquities of Egypt. Such a cause is discernible in the nature of the climate and of the soil. The air is dry; rain seldom falls, and frost is unknown. Wet and cold, therefore, whose destructive agency  
wastes.

wastes away, even the most solid works of human construction, have here no influence.

The soil of Egypt, too, might furnish the inhabitants with the most durable materials for building. Through Lower Egypt, and in the rising ground on its confines, calcareous stones are found, of a particular species and full of small cavities. But, of these, no building, except the pyramids, has been constructed. In Upper Egypt, again, where the surface is unequal and elevated, are granites of all colours, the hardest known. The ranges of mountains are composed of granite ; and it was therefore easy for the Egyptians to employ in their buildings large masses of stone, of a nature the most proper to resist the influence of all unfriendly agency, whether physical or moral. The modern inhabitants of Egypt cannot break a column of granite, to employ it in building a cottage, as those of other countries break pillars of marble, for similar purposes.

Besides, the ancient Egyptians appear to have spared no expence or pains, in order to confer durability on the works which they reared. Their pieces of sculpture are all saliant, and all of a size and solidity, unusual in the buildings of the other nations of antiquity. The inscriptions, although on so hard a species of stone, are  
so

so deeply engraven, that the authors must certainly have intended them never to be effaced.

Upper Egypt being more elevated than the Lower, must have been first inhabited. It seems to have been the principal seat of the ancient Pharaohs, who were so powerful and magnificent; for in it are the most numerous and most superb monuments of antiquity to be found. Many travellers have described these interesting ruins. Pococke and Norden are the most eminent. They have carried their researches farthest, and have given the most exact and particular descriptions.

I had not great opportunity of examining the curious antiquities of Egypt. All that I could bring away, was a few of the figures that were worshipped as idols, of bronze and burnt clay: and these do no credit to either the taste or the skill of the Egyptian artists. In general, it appears, that this nation never excelled in the arts of design. Their paintings are remarkable for nothing but glaring colours; and their sculpture is equally faulty in the design, and in the figures.



## CHAP. II.

*Of the Pyramids.*

OF the antiquities of Egypt, the most astonishing, are, doubtless, the Pyramids. The eye, if not pleased, is at least singularly struck by the appearance of those enormous masses.

The three principal pyramids are seen from Cairo; and every stranger who arrives in that capital is tempted to approach and examine them. We have a number of descriptions of these pyramids already, and I shall not encrease the number. I shall only mention some observations in which I am obliged to differ from those who have gone before me.

The pyramids stand upon the first hill between Cairo and the western bank of the Nile. In going thither from *Geeb*, we pass a considerable arm of that river, over two beautiful bridges, consisting each of ten arches. Between the two bridges is a long dyke, of substantial mason-work. Several travellers represent the bridges as works of the ancients. But the Arabic inscriptions upon them, prove them to have been built by the Mahometans.

The traveller is astonished, and feels his imagination in some measure expanded, when he arrives at the foot of those prodigious masses. It is from this circumstance, I suppose, that the pyramids are thought much higher, on a first view, than they actually are. My first care was to measure them. This I performed with all the exactness possible, amongst a crowd of jealous and troublesome Arabs, by whom I was surrounded; and found the largest and foremost pyramid to be four hundred and forty feet. I was surprised to find the result of my measurement so different from what many other travellers had given out to be the height of this pyramid; and was for some time uneasy about communicating it to the public. Upon my return to Europe, I found in the *Description of the plains of Heliopolis and Memphis by Mr Fourmont*, the following passage: "Lord Charlemont, who arrived in Egypt, while I was there, told me, that he had measured the height of the foremost pyramid, and assured me, that it was only four hundred and forty four feet." The agreement of this measurement with my own, rendered me less doubtful of the correctness of my operations.

Those enormous masses are built of soft calcareous stone, of the same nature as the rock on which they stand. It is presumeable, then, that

that all the polished stone has been taken from the same place, and wrought at small expence. The fondness for the marvellous, therefore, so common to travellers, has caused them to magnify the expence and labour which those mountains of hewn stone must have cost. With the help of natural philosophy and natural history, wonders of all kinds are reduced to their true value.

To enhance the high ideas which they hold out, of the magnificence of those monuments; various writers represent the pyramids as having been once coated upon the outside with marble. But, of this, I could not, by any pains, discover the slightest vestige. Beside the third pyramid, indeed, some pieces of granite are to be seen; but these are neither large, nor numerous enough, to afford reason for supposing, that even one pyramid could be covered with them. Those blocks might perhaps serve as ornaments, and might possibly bear the inscriptions, of which none are, at present, discernible on the pyramids.

I entered the foremost pyramid, and examined the large chamber, with the coffer in it, of which all travellers speak. But I did not see the second chamber, which was discovered immediately after our departure, by Mr Davison, who had accompanied Mr Montague into E-

gypt. That chamber is thirty feet above the first, and as large, but not so lofty in the roof.

The famous Sphinx is sinking still deeper in the sand ; and a great part of the body is already buried. It seems to be formed out of the rock upon which the pyramid stands ; a circumstance which confirms my conjecture concerning the place from which the stones for building the pyramids were quarried. I found the chin of the Sphinx to measure ten feet six inches in height ; and the whole length of the countenance nearly eighteen feet.

The memory of the authors of these stupendous and fantastic monuments has been lost some thousand years since : the pyramids are visibly decaying, and must perish in their turn ; although, if we may judge of the future by the past, several thousand years must still elapse before their entire decay.

### CHAP. III.

#### *Of the Hieroglyphics.*

THE most judicious and enlightened authors of antiquity, a part of whom had travelled in Egypt,

gypt, speak of this country in the most favourable manner. They celebrate the wisdom of its Government, and the knowledge of its inhabitants. Such a country, which must afford so much information concerning the earliest revolutions of human society, may well engage our particular attention. It is natural for us to wish to know its history and institutions.

That we are at present ignorant of all these things, is not the fault of the Egyptians: no people on earth were ever more anxious than they to transmit to posterity the memory of their revolutions, and of their knowledge too, perhaps. No country in the world contains more inscriptions engraved on stones of the most durable nature, than Egypt. But, this pains to inform us has been rendered fruitless by the imperfection of the mode of writing this people employed. Instead of characters expressive of the different sounds in their language, or signs marking each a syllable, with a determinate idea affixed to it, such as the Chinese use; the ancient Egyptians made use of emblems, to mark ideas somehow referable to them, although by a very forced and distant analogy. This is what we, after the Greeks, call hieroglyphic writing.

As the relation between allegorical figures and the ideas which they are employed to represent, cannot be at all times equally evident; and as they

they depend often upon the way of thinking peculiar to those by whom the signs were invented, it is plain, that writing of this sort cannot be legible without a key to explain the original signification of the characters. Some of the ancients have, indeed, explained a few of those symbols ; but we meet with an infinite number of which nothing can be known. The hieroglyphics, therefore, cannot be decyphered, because we want the proper key.

When the *Tablet of Isis* became first known in Europe, some learned men attempted to explain it by guessing from one figure the meaning of another ; but their data were insufficient.

Yet, I would willingly hope, that the key to those mysterious writings of the ancient Egyptians may yet be recovered. Various learned men have displayed astonishing sagacity and penetration in decyphering inscriptions in unknown languages, where there has been a considerable quantity of characters for them to exercise their conjectures upon. Travellers should therefore collect as many as possible of the hieroglyphic characters, and publish them carefully, that we may thus be furnished with more points of comparison for those symbols, through a greater variety of combinations.

The study of the ancient language of Egypt would be equally necessary for this purpose. I suspect

suspect that the true nature of the hieroglyphics has hitherto been mistaken, while all the symbolical figures and characters have been supposed to be of the same sort. After copying a considerable number of hieroglyphics from obelisks, sarcophagi, urns, and mummies, I began to think I could perceive plainly that the large figures were emblems of which the smaller might afford an explanation. I thought I could also distinguish, in these smaller hieroglyphics, some marks of alphabetic characters, or at least of a mixed species of writing, bearing some resemblance to the alphabetical. Wherefore, by the study of the language of the Pharaohs, we may come, with more ease, to decypher these small characters.

The hieroglyphic inscriptions are found chiefly in Upper Egypt, where all the monuments, and even the walls of those superb temples, which are still standing, are covered over with inscriptions of this sort. It is no less common upon the tombs of the mummies at *Sakara*. The embalmed bodies have covers full of hieroglyphics; and the sepulchral urns are marked with them. Such as have been painted upon wood and cloth are in as good a state of preservation as those which are engraven upon stone. It is very probable, that, in the caverns of *Sakara*, if these

these were examined, there are other more precious antiquities.

To collect these scattered remains, would be a matter of great importance. But travellers seem to have neglected this care ; or at least to have misemployed their pains upon it. They satisfy themselves with examining what can be seen for money, by paying an infidel guide. But, they use no means to gain the friendship of the Arabs who rule in Upper Egypt. Without the good will of this jealous race, it must be impossible to make such researches with ease or security. The Arabs, if cured of their natural distrust, would assist, instead of obstructing the curious researches of strangers. But a person, who would gain their friendship, must stay longer in this country than is common for that tribe of travellers who go into Egypt, merely that they may say that they have been there.

Other travellers are too indolent to take the trouble of copying these strange and fantastic characters. This task became irksome to me, too, at first ; but, in a short time, the hieroglyphics became so familiar to me, that I could copy them with the same ease as alphabetic characters, and found the task an amusement instead of a toil.

But one cannot engage, particularly in such pursuits, without exposing one's self to a variety of  
of



of inconveniences among an ignorant race, who regard Christians with distrust, and are always ready to insult or abuse them. But we often bring such troublesome accidents upon ourselves, by neglecting to acquire a sufficient knowledge of the manners and language of the country.

I myself often met with such inconveniences, in copying hieroglyphics at Cairo, where the people are more mischievous in their dispositions than in the country. Going to make a draught, at one time, of a piece of curiosity that struck me, I carried with me a *Mul-lab* for protection. The street in which it stood was very much frequented ; and a crowd of people drew round us ; but, without offering any insult, only admired my European dexterity in writing with a pencil without ink. A *Saradgi*, however, one of a body of soldiery, somewhat of the character of hussars, in the service of the Beys, came up, and, to shew his consequence, attacked me with abusive language. The *Mul-lab* advised me to go away, before the fellow should proceed to strike me. I returned at another time ; and, to secure myself against a similar interruption, gave a trifle to a *saradgi*, who was standing near. But another *saradgi* came up, and asked me who had given me permission to write there ? He whom I had paid, answered, " His master." The other replied,

that "*his* master forbade me." A third time, I returned, and had nearly finished my copy, without disturbance, when the *Imam* of a mosque observed how I was employed, and made a noise that obliged me to retire. Thus should I have been disappointed of my purpose, if I had suffered myself to be discouraged, and not opposed coolness and patience to their teasing and mischievous arts.

At another time, when I was drawing sketches of some fragments that stood before the governor's house, I was suffered to proceed, without interruption, for several hours. But at last the governor sent a *saradgi* to carry me before him. When I appeared, he asked my reason for copying the Pharaonic inscriptions. When I had explained it to him, he took my paper, and shewed it to the nobles about him, who laughed at the vain curiosity of the Europeans. The *Saradgi* carried away my paper; and, when I asked it from the governor, he told me, that I might have it from the *Saradgi*, when I chose. This I understood to be a hint to give the fellow a present; and accordingly presented him with a crown; upon which I had my paper restored, and obtained leave to copy the rest of the inscription.

That which is the greatest curiosity, and contains the greatest number of hieroglyphics, is, a  
coffer

coffer of black granite, seven feet long, standing near the old castle, *Kalla el Kabsh*. It was this coffer that I had to come and go so often to, before I could get a drawing of it made. Pococke and Maillet mention it by the name of the *fountain of treasures*, or the *fountain of lovers*. A part of those inscriptions is covered over with plaster; for this fine piece of antiquity now serves as a cistern for water. This coffer seems to have been the coffer of some person of distinction.

A similar coffer was dug up twenty years ago, and was conveyed to Cairo, to be placed in a mosque. But it was broken in bringing it ashore at Bulak. The fragments were placed around a tree before the governor's house; and while they were in that situation, I made a draught of them.

I was told, that similar coffers stood at the entrance of several other mosques, containing, in like manner, hieroglyphic inscriptions. But, not being permitted to approach those mosques, I could learn nothing positive about them.

I copied the inscriptions from a broken obelisk, and from some urns of white alabaster, of which Norden has given representations. The French consul permitted me to make a drawing of a very interesting piece of antiquity at his house. It was the wooden lid of a coffin that

had contained a mummy, and was covered all over with hieroglyphics, and with other characters that had some appearance of being alphabetical. But as Cairo was not the place in which such inscriptions were to be found in the greatest abundance, I could not copy so many of them as I should have wished.

To facilitate the explanation of the hieroglyphics, I have made out a table of such as occur most frequently in all inscriptions. It may be farther remarked, that certain figures or characters occur oftener upon the obelisks, and others, again, upon the fragments of tombs. This fact may be of some use in helping to an understanding of the meaning which they were intended to convey (v).

## SECTION

## SECTION VI.

JOURNEY FROM CAIRO TO SUEZ AND MOUNT  
SINAI.

## CHAP I.

*Preparations for our departure.*

ALTHOUGH the chief object of our voyage was to visit Arabia, we were unwillingly detained in Egypt for nearly a year. Several circumstances obliged us to this involuntary delay.

On account of the pretended sanctity of the pilgrims, Christians are prohibited from travelling to Arabia by land, with the caravan for Mecca. They are under a necessity, therefore, of waiting till the season when the Red Sea becomes navigable, and vessels sail from the harbor of Suez for Jidda.

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While we waited these opportunities, we found it equally impossible to visit mount Sinai, or *Jibbel-el-Mokattek*, the celebrated hill of inscriptions, both of which we designed to examine. The Egyptians had been at war, during all the last year, with a small tribe of Arabs who dwelt in the environs of *Tor*, which rendered such a journey impracticable before the return of the caravan from Mecca, the conductor of which had been commissioned to negotiate a peace with the offended Arabs.

This skirmishing war had arisen from the intemperate rapacity of the Arabs, who gain their livelihood by hiring out camels, and carrying goods between Suez and Cairo. A number of vessels laden with corn, are sent every year from Egypt to Mecca. One of these vessels had anchored near *Tor*, to take in water, which is better and cheaper there than at Suez; and the Captain had made his whole crew go on shore. The Arabs could not resist such a temptation; but seized the Captain and the sailors, and plundered the vessel. While this supply of provisions lasted, they gave themselves little concern about the resentment of the Egyptians. But, when they had used all the corn, and durst no longer go to Cairo, for fear of having their camels taken from them, and being otherwise punished, they found themselves much at a loss for the

the means of subsistence. They began, therefore, to pillage the caravans which go and come regularly between Suez and Cairo. They had even the confidence to represent to Government, that they would continue to rob the caravans, till an amnesty should be granted them for what was past, and security given that they and their camels might come and go in safety.

So feeble is the authority of the Sultan who calls himself sovereign of Egypt, that an handful of raggamuffins ventured to brave the pride of the Ottoman throne, and came off with impunity. To restore peace and security, the regency at Cairo found themselves obliged to empower the Emir Hadgi to make the concession which the Arabs required. The treaty was accordingly concluded at a place where the caravan halted, on their return from Mecca.

As soon as we received notice of this event, by the discharge of a cannon upon the arrival of a courier with the news; we immediately prepared to set out. Preparations for such a journey as that which we proposed to make, would not occasion much trouble in Europe; but in the East, make a very serious and difficult concern. They merit a place here: for an account of them may contribute to the fuller representation of the manners of the East, and will shew  
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what a variety of means must there be employed to obtain the common conveniences of life.

A traveller, although he know a little of the language, cannot want servants, who must have been previously in those parts which he means to visit. With such, we were ill provided. Our Swedish servant was as much a stranger as we ourselves; we had a Greek cook who had lived long enough in Cairo, but had never been out of Egypt; an interpreter to assist our physician in his practice, who was a renegado Greek, and had never travelled before; and a young Jew of Sana, who had before travelled the same road upon which we were entering, but was regarded with sovereign contempt by the Mahometans, on account of the nation to which he belonged. None of these could be of much of service to us, in our intercourse with the Arabs.

We had so much the more occasion to supply ourselves carefully with provisions and articles of furniture; some of which might be used, with advantage in Europe, in military expeditions. In the deserts through which we were to travel, a tent and beds were indispensibly necessary. We had a neat collection of kitchen utensils made of copper, and tinned without and within. Instead of glasses which are so liable to be broken, we used also copper bowls completely tinned. A bottle of thick leather served us  
as



as a caraffe. Our butter we put up in a leathern jar. In a wooden box, covered with leather, and parted out into shelves, we stored our spices of all sorts; and in another similar box, we laid our candles; in the lid of the latter, we fixed an iron socket which served us for a candlestick. We had large lanthorns of folded linen, with the lid and bottom of white iron. For a table, with table linen, we had a round piece of leather, with iron rings at certain distances round it, through which cords were passed, after our meals, and the table hung, in the form of a purse, upon one of our camels. But we imprudently put our wine into great flasks, called in the East *Damasjanes*, and large enough, each of them to contain twenty ordinary bottles. These vases are very liable to be broken by the jolting of the camels, as we found by the loss of a part of our wine. It is much better to put your wine, when you are to carry it upon camels, into goat's skin bottles. This species of vessels, may, at first, appear little suitable for the purpose; but they communicate no bad taste to the liquor, if the skins have been properly dressed. The same vessels answer best to carry the store of water that is requisite in travelling through dry and desert countries.

My companions hired horses. But I, out of curiosity, preferred a dromedary, and found no

reason to repent of my choice. On a camel, the saddle is always open above, that it may not hurt the bunch of the animal; but a dromedary's saddle is made like a horse's, and covers the bunch. The dromedary, as well as the camel, kneels to receive a load, or a rider upon his back. At a certain signal, he droops his head and neck, so that one can alight and remount whenever there is occasion, without making the animal stop. I spread my bed clothes upon my saddle, and was thus enabled to change my posture, and to seat myself so as to avoid the direct impulse of the sun's rays. A dromedary walks with long and regular steps, and the rider, of consequence, feels the motion no otherwise than if he were rocked in a cradle. When my companions, who rode on horseback, were weary and faint by the fatigue of riding, and by the excessive heat, I found myself as little fatigued as if I had sitten all day at my ease, in a chaise.

## CHAP. II.

### *Voyage from Cairo to Suez.*

THE caravan with which we had designed to travel, waited a long while for the conclusion of  
peace

peace between the Governors of Egypt and the Arabs of Tor. A discharge of cannons, on the 27th of August 1762, gave us notice of the return of the caravan from Mecca, and, by consequence of the conclusion of a peace, which would render the road secure, by which we were to travel. We went immediately to find the Schiech from whom we had hired our beasts for the journey. He had pitched his tent near the village of *Seriagus*, where he, with his party, lay encamp'd, till we should find it proper to set out. But no body must stir on that day.

When large caravans pass through the territories of the independent Arabs, they have at their head a *Caravan-Baschi*, whose business is to guide the caravan, and to treat with the princes who may exact duties for the liberty of passing through their dominions. This chief regulates the departure of the caravan, its journies, and the times at which it is to rest. But small caravans, such as ours, whose expeditions are short, have no such guide. The chief merchant in the party, always halts and proceeds as he pleases, and the rest follow his example. When none of the merchants in the company is considerable enough to have this influence, the Arab who has most beasts of burden, regulates the rest. We did not know the precise time at which we

were to set out, till the 28th of August, when we saw troops of passengers begin to move.

Our caravan had no very formidable aspect. Being in haste to set out from Cairo, before the great caravan, which goes always to Suez, immediately after the departure of the vessels, we had not more than forty camels which were loaded with corn and materials for building. Three or four camels were employed in carrying an anchor. I have already had occasion to remark, that carriages are unknown in Egypt and Arabia.

We could not have been very formidable to any that might have been disposed to attack us. Our camel-drivers, who were but few, carried broken guns, and rusty or pointless sabres. A few Schiechs, indeed, to whom the most of our camels belonged, carried complete armour, and rode upon dromedaries. But we could not trust to them for defence; for no Arab will willingly risk his life to save a Turk. It was our part, therefore, to keep in the middle of the caravan, and on no account to leave them, or encamp apart, unless we wished to be plundered. In some places, where the danger was least, my comrade and I ventured to go before the main body of the caravan, to rest and enjoy purer air for a little.

Leaving

Leaving Seriagus on the evening of the 28th of August, we passed near by a large village, called *Hanſke*, after which we returned into the great road, and about eleven at night, encamped in a place, named *El Firn bebad*. The great road consists of a number of parallel paths, formed by camels who travel in files, just as they please. Two miles from Cairo, we saw a square area inclosed within a wall, several feet high, in which the principal inhabitants of Cairo assemble to receive the Emir Hadgi, at his return from Mecca. From this place to *Adgerud*, within four leagues of Suez, the country is absolutely a desert; for the space of three and twenty leagues, neither houses, water, nor the smallest spot of verdure being to be seen.

On the morning of the 29th, we decamped early, after taking a very slight refreshment. We travelled onwards, thirteen leagues, crossed the mountain of *Webbe*; and about sunset, encamped near the hill of *Taja*. The great caravan from Mecca had passed on the preceding night; but they travelling farther than we to the south, we had, in consequence of this, failed to meet them.

On the 30th of August, likewise, we set out early, and proceeded to *Adgerud*, where travellers are induced to halt, by finding water fit for drinking. *Adgerud* is a small castle, that has  
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been built by the Turks for the protection of the road, and the preservation of the wells between Suez and the entrance into the desert. Although built only about the end of the sixteenth century, it is now ruinous. Within three hours, we reached *Bir Suez*, where are two deep wells, surrounded with walls, and shut up with strong gates, to exclude the Arabs from the water. This water, although bad, and almost unfit for human use, is however precious to the inhabitants of Suez, as it serves for their cattle. It is drawn from the wells in leathern buckets. *Bir Suez* being only a league from Suez, we reached that city in good time. By my observations, it is thirty two ordinary leagues, or three and twenty German miles from Cairo.

Caravans used formerly to travel by *Koslum*, a city that stood farther to the north of the Arabic gulf, and of which considerable ruins still remain. In former times, ships entered the harbour of this city, which was famous among the Arabians. But the waters of the Red Sea having here subsided within their ancient limits, this harbour was of necessity deserted, and that of Suez constructed. It appears, from the relations of the earlier travellers, that the city of Suez was not in existence in the end of the fifteenth century. It is first mentioned in the beginning of the sixteenth century, and Suez is therefore

therefore to be considered as a city of modern origin.

### CHAP. III.

#### *Of the City of Suez.*

THE city of Suez stands upon the western side, but not just upon the western extremity, of the Arabic gulf. It is not surrounded with walls, but the houses are built so closely together, that there are only two passages into the city, of which that nearest the sea is open, the other shut by a very insufficient gate. The houses are very sorry structures; the kans being the only solid buildings in the city. Hardly any part now remains of the castle which the Turks built upon the ruins of the ancient Kolsum.

It is very thinly inhabited. Among its inhabitants are some Greeks, and a few families of Copts. But, about the time of the departure of the fleet, it is crowded with strangers.

The ground lying around it is all one bed of rock, slightly covered with sand. Scarce a plant is to be seen any where in the neighbourhood. Trees, gardens, meadows, and fields, are entirely unknown at Suez. Fish is the only article of pro-  
visions

vifions plentiful here, All other neceffaries of life, for both men and the domeftic animals, are brought from afar ; from Cairo, which is three days journey diftant from Suez ; Mount Sinai, at the diftance of fix days journey ; or *Ghaſſo*, at the diftance of feven.

At Suez, there is not a fingle fpring of water. That at *Bir Suez* is, as I have already obferved, ſcarcely good enough for cattle ; but it is drawn to Suez twice a-day for their ufe. The water of the pretended wells of Moſes is ftill worſe ; and beſides, theſe wells ly at a league and a half's diftance, on the other fide of the Gulf. The only water fit for drinking that is to be had here, comes from the wells of *Naba*, upon the other fide of the Gulf, and more than two leagues diftant from Suez. The Arabs are the carriers ; and they fell this water at the rate of nine French fols a ſkin ; but, though reputed the beſt, it is ftill very bad.

Ship-building is the chief employment of the inhabitants of Suez : Although wood, and iron, and all the other materials, are to be brought from Cairo upon camels, and are, of conſequence, very dear. I know not the precise number of veſſels annually employed in the navigation between this port and Jidda : I was informed that four or five are freighted by the Sultan with corn for Mecca and Medina, which they convey to  
*Jidda*



*Jidda* and *Jambo*; and that fourteen others serve to carry passengers between *Jidda* and *Suez*. The ships built at *Suez* have a very awkward rudder, made of a large beam, the use of which is dangerous and inconvenient. I saw a vessel in this harbour of a different construction, which had been built at *Surat*. So durable was the wood of which it was formed, that, although it had been in constant use for twenty years, it was still in a perfectly sound state.

The governor of *Suez* was a Bey from *Cairo*; and he kept a very numerous household. This employment placed him in a sort of honourable exile; and being therefore very desirous of returning to the capital, he listened eagerly to any predictions respecting the period of his return thither. He assured us, that a learned Mussulman had foretold the time when he was to be recalled; and he wished us to consult the unknown inscriptions in the desert, and see whether they might not confirm the prediction of the prophetic Mussulman. We excused ourselves, as ignorant of the sublime science which unveils futurity. This Bey was a Mahometan by birth, and the son of a sugar merchant.

## CHAP. IV.

*Particulars concerning the Arabs in the neighbourhood of Suez.*

THE Arabs who live about *Tor*, upon the other side of the Gulf, are little afraid of the Turkish governor of Suez. When dissatisfied with him, or with the inhabitants of the city, they threaten to bring no more water, and forbid them to come near the wells of *Naba*. These threats, if carried into execution, would reduce the city to the last extremities; and all means are, therefore, used to pacify them. They might easily ruin this city, if they could resolve to give up the profits which they derive from the carriage of goods upon their camels from Cairo to Suez.

We ourselves experienced the insolence of these Arabs. The Schiechs, whom we had hired to conduct us to Mount Sinai, not having fulfilled their engagement, we refused, upon our return to Suez, to pay the whole sum that had been stipulated. They threatened to kill us: We let them know that we were able to defend ourselves. They then declared that they would deprive us of the water of the *Naba*. Mr Von Haven

Haven replied, that this was a matter of no consequence to Europeans who drank wine; an answer which moved the Turks to laugh at the expence of the Arabs. But, as their tribe espoused their quarrel, it was seriously feared that they might execute what they threatened, and reduce the city to distress for want of water. Wherefore, the governor begged us to terminate the difference, and pay the Shiechs what they demanded.

One thing that we had in view in our journey, was, to examine the Hill of Inscriptions in the desert; and we were, therefore, desirous of receiving all possible information concerning so remarkable a place. On this occasion, we discovered a custom of the Arabs, which deserves explanation, because it is connected with their manners.

On our arrival at Suez, we applied to some Greeks for information concerning that hill. But none of them had ever heard of the name of Jibbel-el-Mokatteb. They directed us, however, to a Schiech of the tribe of *Said*, who had passed his life in travelling between Suez and Mount Sinai. That Schiech was equally a stranger to the name of the Hill of Inscriptions. But, understanding that we would give a considerable reward to the person who should guide us thither, he returned next day with another

Schiech, of the tribe of *Saccalba*, who pretended to have a particular knowledge, not only of that mountain, but of all other places in the desert where inscriptions were to be met with. By his answers to our questions, however, we soon saw that he knew as little as the former of the place which we wished to visit.

At last, a Schiech of the tribe of *Legbat* was brought us, who, by his conversation, convinced us, that he had seen stones inscribed with unknown characters. When he learned that the object of our curiosity was called *Jibbel-el-Mokatteb*, he assured us that this was the name of the mountain among all the Arabs who knew it.

Pleased with finding, at length, an inhabitant of the desert, at least, who could guide us to the place where the inscriptions were to be seen; we determined to take him for our conductor, especially because his abode, as he told us, was near to that mountain. But the other two Schiechs, who had brought us the latter, warmly opposed our purpose, and insisted upon accompanying us, as well as he. The inhabitants of Suez, advised us to take them all three, and told us, that we could not travel the desert in safety, without having guides from every one of the three tribes, that inhabited the country between Suez and Mount Sinai.

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This advice referred to the custom above-mentioned, which renders Arab guides or *Ghafirs* necessary. Any person, whether Christian or Mahometan, who travels either by sea or land along the coast of Arabia Petræa, chooses a *Ghafir*, a guide, or protector, to whom he makes presents, either from time to time, in the course of his journey, or at least upon his safe return. He thus travels secure and unmolested. If the vessel in which he sails, happens to be shipwrecked, it is plundered by the Arabs; but his *Ghafir*, if present, saves his goods from pillage. If the person whom he names as his *Ghafir*, be absent, his property, is however, set apart. But, if he have no *Ghafir*, or name a fictitious one, he is plundered, without regard to his rank or character. The Turkish merchants, from avarice, to spare a trifling present, or from pride, to avoid associating with an Arab Schiech, seldom take *Ghafirs*, but they suffer for the neglect. For these rights of hospitality and friendship are held sacred among those Arabs.

We therefore took with us the three Schiechs, to guide us to Mount Sinai. They supplied us with camels for ourselves and our servants. To prevent disputes, we had our contract written out by the Cadi of Suez, in the presence of the Governor.

## CHAP. V.

*Journey from Suez to Mount Sinai.*

WE were anxious to set out, that we might return to Suez before the first ships should sail, in the beginning of October. In the succeeding months, the passage to Jidda becomes too dangerous. But our painter, Mr Baurenfiend, had fallen ill, immediately after our arrival at Suez, from the excessive fatigues which he had undergone. Although his assistance was necessary in our expedition, yet Mr Von Haven and I resolved to set out by ourselves, leaving Messrs Forskal and Cramer at Suez, to take care of our sick friend.

On the 6th of September 1762, we crossed the gulph, and set out next morning with our Arabs. Beside the three Schiechs and their servants, we were accompanied by several of their friends, who had, for some time, carried water from the wells of *Naba* to Suez, and were now going to see their friends in the desert, hoping to live at our expence by the way. It is a rule with these people, that an Arab of distinction, travelling, must maintain all who choose to accompany him,

him, whether it be at his own desire or not. We, as we lived at some expence, were thought to be very rich.

The first day we travelled along the coast of the Arabic gulph, through a sandy plain, having a few hills scattered over it. The Arabs call such plains, when they ly somewhat low, *Wadi*, or vallies, because water remains stagnant in them, after heavy rains. We rested under a palm-tree, in a place called *Aijnm Musa, Moses's Fountains*. These pretended fountains, are five holes in the sand, in a well of very indifferent water that becomes turbid, whenever any of it is drawn. As the holes bear the name of Moses, the Arabs ascribe them to the Jewish law-giver. After a day's journey of five German miles and a half, we encamped on the sand, in the plain of *El-Ti*. In the evening, a violent blast of wind raised the sand about us, by which we were not more incommoded than a similar incident would have incommoded us in Europe.

The country through which we passed, is famous as the scene of the emigration of the Jews, under Moses. We were therefore desirous of learning from the Arabs, the names of all the places, and of all the mountains, especially in our way. Mr Von Haven who could not resolve to make himself familiar with the Bedouins, could obtain nothing but vague and uncivil answers

swers from them. I again sought to gain the confidence and friendship of one of those Arabs, by making him some presents, and causing him to ride sometimes behind me upon my camel. From him I received honest and distinct answers. To the objects which I pointed out to him, he gave the same names coming as going. I likewise measured the distances of places, by counting the steps of the camel, and comparing the number with the time in which they were travelled, by my watch. By means of a compass, I distinguished, likewise, the directions of the road. None of the Arabs understood the nature of this instrument. It is plainly, therefore, an idle tale, that they follow the direction of the compass, in travelling through their deserts.

On the 8th of September, we travelled through the plain of *Girdan*. We saw, on our way, an enormous mass of rock, that had fallen from a neighbouring mountain. We entered next the valley of *Girondel*, and, after proceeding five miles and a half farther, found ourselves in the vicinity of *Jibbel Hammem Faurum*. Next day, sending our servants forward, we ourselves stayed to examine these environs. In the rainy season, a considerable torrent runs through the valley of *Girondel*. It was at this time dry; yet, by digging in the bed, to the depth of two feet,

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we found better water than that which is used at Suez. This valley not being deficient in water, has in it several trees, and even groves, that appear singularly striking to travellers from Cairo, who have seen no similar appearance in the previous part of their journey.

*Hammam Faraun* is the name of a hot spring which rises by two apertures out of a rock, at the foot of a high mountain. It is used in baths by the neighbouring sick, who commonly stay forty days for a cure, during which their only food is but a fruit, called *Laffuf*, which grows here. An extensive burying place near the baths, suggested doubts in my mind of the beneficial effects of this regimen. The tradition that the Jews passed this way, and that Pharaoh's army was drowned here, has occasioned this place to receive the name of *Birket-el-Faraun*. The Arabs imagine that Pharaoh is doing penance at the bottom of this well, and vomits up the sulphureous vapour with which the water is impregnated.

This Eastern side of the Arabic gulph, is tolerably level and uniform. But the opposite side is one range of lofty mountains; broken, however, and divided by two vales, by one of which we must pass in travelling from Egypt to the shore of the Red Sea.

We turned by degrees towards the north-east, in pursuing the direct road to Mount Sinai, and at length entered a narrow vale, which appeared to have been cut by the torrents, in the rock. The mountains which rose upon every side of us, in uninterrupted chains, were masses of a sort of limestone intermingled with veins of granite. In several places through them, I discovered a quantity of putrified shells, of a species which is to be found with the living shell-fish in it, in the Arabic gulph. One of those hills is entirely covered with flints. The granite becomes more and more plentiful, as we approach Mount Sinai.

Our road lay often along the brink of precipices, commonly through stony glynns, and sometimes through wide vallies, watered and fertile. Such were *Ufaitu*, *El Hamer*, and *Warfan*. We passed, also, in our way, by *Nasbe*, the seat of some Bedouins of this country. As water was sometimes at a distance from the places where we encamped, our servants were obliged to go to bring it. We could have wished to accompany them, in order to see a little of the country; but our guides would not always permit us.

After passing through the valley of *Warfan*, we turned a little out of the highway, and in the same evening reached the abode of our chief of the tribe of *Legbat*. As it could not be far from  
Jibbel

Jibbel el Mokatteb, I began to hope that I might take this opportunity of going thither. But the conversation of the Schiech made me soon give up that hope. In my description of this mountain, which I did not see till my return, the reader will find an account of what happened to me upon this occasion.

The Schiech had given notice of his arrival to several of his friends, who, to the number of ten or twelve, came to see him. I left him to entertain his guests, and in the mean time ranged over several hills in the neighbourhood. I saw by accident, in a sequestered spot, a wretched tent, the dwelling of our Schiech, in which were his wife and sister, busy grinding corn. One of the women came out of the tent, to present me with a bit of gum, and did not refuse a small piece of money in return. At a little farther distance, I met the Schiech's son, who was tending goats, and conversed with him for a considerable time. I was surprised at the sense, gravity, and assurance of the child, who seemed to be, in no degree, embarrassed by the presence of a stranger. He invited me very kindly to the house, to drink some excellent water which had been drawn on that same day from the well. I had here an opportunity of remarking the relation between language and manners. A tent, of which the original Arabic name is *Cbeime*, is,

however, called by these Bedouins, *Beit*, which signifies *house* ; because they have no other houses than tents.

Most of our Schiech's friends were distinguished by the same title of Schiech, although nowhere superior in their air or dress, to the vulgar Arabs. I hence supposed the title to mean no more among the Arabs, than Master, or Sir, with us.

Being determined to proceed on to Mount Sinai, we set out from the dwelling of our Schiech of Beni Leghat, on the 12th of September. The country became more mountainous, as we advanced. Yet we passed through some pleasant valleys ; such were those of *Ghamela*, *Dabur*, *Barak*, and *Genna*. Before reaching the vale of *Isfraitu*, which, although surrounded with rocky and precipitous mountains, displays some rich and cheerful prospects, we were obliged to go over another lofty and almost inaccessible hill.

In this vale we met an Arabian lady attended by a servant. In respect to our Schiech, she quitted the road, alighted from her camel, and passed us on foot. Another woman veiled, and walking on foot, who happened to meet us in so narrow a part of the valley of Genna, that she could not avoid us, sat down as we passed, and turned her back upon us. I gave her the salutation of peace ; but my conductors told me, that she

she had turned her back in respect to us as strangers, and that I had done wrong in saluting her.

At the distance of nearly seven German miles from the dwelling of our Shiech of the tribe of Leghat, we found the abode of our other Schiech of the tribe of Said. The latter was as little willing as the former had been, to pass so near his family without seeing them. We were again therefore obliged to leave the highway, and to follow our conductor half a league out of the road. The Arabs set up our tents near a tree, in the valley of *Faran*, and left us to amuse ourselves there, in the best manner we could, till they went to see their friends in gardens of date-trees, scattered over the valley. We were at no great distance from our Schiech's camp, which consisted of nine or ten tents. We were informed that the ruins of an ancient city were to be seen in the neighbourhood. But, when the Arabs found us curious to visit it, they left us, and would give us no farther account of it.

The famous valley of *Faran*, in which we now were, has retained its name unchanged since the days of Moses, being still called *Wadi Faran*, *The Valley of Faran*. Its length is equal to a journey of a day and a half, extending from the foot of Mount Sinai to the Arabic Gulf. In the rainy season, it is filled with water; and the inhabitants

inhabitants are then obliged to retire up the hills : It was dry, however, when we passed through it. That part of it which we saw was far from being fertile, but served as a pasture to goats, camels, and asses. The other part is said to be very fertile ; and the Arabs told us, that, in the districts to which our Ghafirs had gone, were many orchards of date trees, which produced fruit enough to sustain some thousands of people. Fruit must, indeed, be very plenteous there : for the Arabs of the valley bring every year to Cairo an astonishing quantity of dates, raisins, pears, apples, and other fruits, all of excellent quality.

Some Arabs, who came to see us, offered us fresh dates, which were yellow, but scarcely ripe. The chief our Schiech's wives, (for he had two) came likewise to see us, and presented us with some eggs and a chicken. The two wives of our Schiech presided over two different departments of his affairs. One was placed at some distance where our tents happened to be pitched, in order to manage a garden of date-trees. The other was our neighbour, and superintended the cattle and the servants. The latter would not enter our tents ; but sat down, near enough by to converse with us. She complained of her husband, who neglected her, she said, for her rival, and spent all his time in drawing water  
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in Egypt, or in carrying articles of merchandize from one place to another. Our law, by which every man is confined to one wife, appeared to her admirable. This was the first opportunity I had of conversing, without restraint, with a Mahometan female.

We left this place on the 14th of September, and, after travelling two miles farther, in the valley of *Faran*, arrived at the foot of *Jibbel Musa*. Up this mountain we ascended a mile and a half, and encamped near a large mass of stone, which Moses is said by the Arabs to have divided into two, as it at present appears, with one blow of his sword. Among those mountains we found several springs of excellent water, at which, for the first time since my arrival in Egypt, I quaffed this precious liquid with real satisfaction,

#### CHAP. IV.

*Of Mount Sinai, and the Convent of St Catherine.*

THE Arabs call *Jibbel Musa*, *The Mount of Moses*, all that range of mountains which rises at the interior extremity of the valley of *Faran*; and

and to that part of the range on which the convent of St Catharine stands, they give the name of *Tur Sina*. This similitude of name, owing, most probably, to tradition, affords ground for presumption, that the hill which we had now reached was the Sinai of the Jews, on which Moses received the law. It is, indeed, not easy to comprehend, how such a multitude of people, as the Jews, who accompanied Moses out of Egypt, could encamp in those narrow gullies, amidst frightful and precipitous rocks. But, perhaps, there are plains, that we know not of, on the other side of the mountain.

Two German miles and a half up the mountain, stands the convent of St Catharine. The body of this monastery is a building one hundred and twenty feet in length, and almost as many in breadth. Before it stands another small building, in which is the only gate of the convent, which remains always shut, except when the bishop is here. At other times, whatever is introduced within the convent, whether men or provisions, is drawn up by the roof in a basket, and with a cord and a pulley. The whole building is of hewn stone; which, in such a desert, must have cost prodigious expence and pains.

Before the convent is a large garden, planted with excellent fruit-trees. The Arabs told us,  
that



that the monks enter it by a subterraneous passage.

These Greek ecclesiastics are not allowed to receive an European without an order from the bishop of Mount Sinai, who resides ordinarily at Cairo. He had promised us a letter, but had set out, without our knowledge, to Constantinople. By the favour of the English ambassador at Constantinople, we had obtained another letter from a deposed patriarch, who had resided three years in the convent of St Catharine. Believing that this letter might be sufficient to gain us admittance, we presented it to those clergymen, through a small chink in the wall. They took some time to consider, and, after making us wait long, let us know ~~that~~ they could not receive us, as we had not a letter from their bishop.

During this parley, many Arabs, who had observed us from the neighbouring hills, gathered round us. They are paid a certain sum for every stranger that is received into the convent. When the bishop happens to be present, the gate is opened, and the convent must entertain all the Arabs who come in then. This custom is very burthensome to those poor monks, who have nothing but alms to live upon; and have their provisions, which they are obliged to bring from Cairo, often stolen by the way. The

Arabs are in general very dangerous neighbours. They often fire upon the convent from the adjacent rocks. They seize the monks whenever they happen to find them without the walls of the monastery, and refuse to release them, without a considerable ransom. We witnessed the insolence of one of those Bedouins, who uttered a thousand abuses against the inhabitants of the convent, because they would not give him bread at the very instant when he asked it in a roguish, counterfeit tone of distress.

That we might not occasion uneasiness to those monks, we retired, and encamped at a quarter of a league's distance from the monastery. As a recompence for our discretion, they immediately sent us a present of fruits. Grapes could not but be delicious to persons like us, who had travelled so long in parched and uncultivated regions.

I wished to chuse from among the Arabs who had gathered about us, a guide to conduct me to Sinai. This, however, our Ghafirs would not permit ; which occasioned a quarrel among them and the other Arabs. Next day, however, our Schiechs brought me an Arab, whom they qualified with the title of Schiech of Mount Sinai, to procure him some profit from us, by the right which he then arrogated to himself of attending strangers who came to visit the mountain.

Under

Under the conduct of this newly created Lord of Sinai, with our Schiechs, I attempted, on this same day, to clamber to the summit of that mountain. It is so steep, that Moses cannot have ascended on the side which I viewed. The Greeks have cut a flight of steps up the rock. Pococke reckons three thousand of these steps to the top of the mountain, or rather bare, pointed rock.

Five hundred steps above the convent, we found a charming spring, which, by a little pains, might be improved into a very agreeable spot. A thousand steps higher stands a chapel dedicated to the Blessed Virgin; and five hundred above this, two other chapels, situated in a plain, which the traveller enters by two small gates of mason-work. Upon this plain are two trees, under which, at high festivals, the Arabs are regaled at the expence of the Greeks. My Mahometan guides, imitating the practices which they had seen the pilgrims observe, kissed the images, and repeated their prayers in the chapels. They would accompany me no farther; but maintained this to be the highest accessible peak of the mountain; whereas, according to Pococke, I had yet a thousand steps to ascend; I was therefore obliged to return, and content myself with viewing the bill of St Catharine at a distance (v).

## CHAP. VII.

*Our return from Mount Sinai.*

IN the afternoon of the 16th of September, we descended Jibbel Mufa, and passed the night at the bottom of that clifffy mountain, at the opening into the valley of Faran. Next day, after advancing three miles through the vale, we halted near the dwelling of our Schiech of the tribe of Said.

Our Ghafirs left us again, and went to see their friends in the gardens of date-trees. During their absence, we met with a young Arab, riding on on a dromedary, who had made himself drunk in one of those gardens. Understanding that we were Europeans and Christians, he began to pour out abusive language against us, much in the same strain in which an insolent and ill-bred young man in Europe might perhaps wantonly abuse a Jew. From this incident, we judged that the Bedouins use wine. We could not help remarking, at the same time, that the law of Mahomet, with great wisdom, forbids the use of strong liquors, as they have such tendency to warm the passions, which, with the inhabitants

habitants of hot climates, have naturally but too much violence. In the cities, indeed, many of the Mahometans are in the habit of getting drunk. But, either for shame, or for fear of punishment, they never appear drunk in public; and take this vicious indulgence only in private, in their own houses. Except that young man, I never saw another Mahometan brutally drunk, in all my travels.

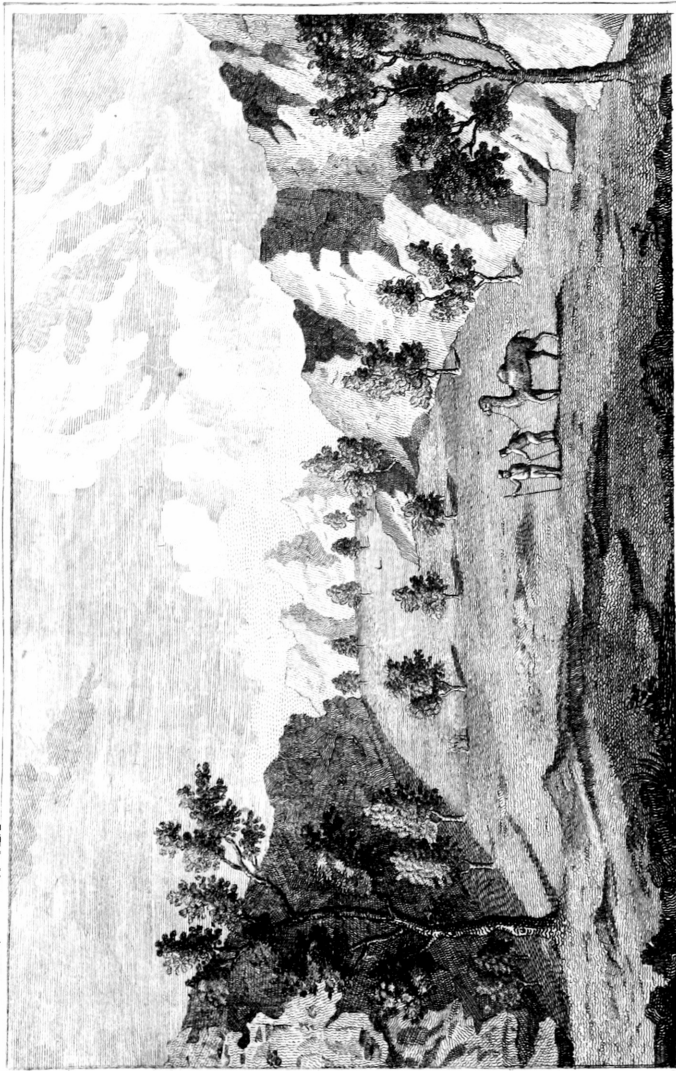
Our Ghafirs returned, and we continued our journey on the 20th of the month. Next day I advanced before my fellow-travellers, of purpose, again to view the mountain, of which I shall speak, when I come to describe the Egyptian place of burial.

On the day following, we had an opportunity of seeing a part of the road which we had passed by night, when travelling to Jibbel Mufa. In this place, near a defile, named *Om-er-ridg-lein*, I found some inscriptions in unknown characters, which had been mentioned to me at Cairo. They are coarsely engraven, apparently with some pointed instrument of iron, in the rock, without order or regularity. Our Arabs thought the time lost which I spent in copying those inscriptions. They were not very wrong; but I shall speak my sentiments on this head, when I give an account of Jibbel-el-Mokatteb.

On

On the 25th of September, we arrived again at Suez. Mr Baurenfeind was much recovered. Before we could reach the city, we had to cross the same arm of the sea, over which we had been ferried when we set out on our journey ; but we could find no boat on the Eastern side. Perceiving, however, that the tide was ebbing, we ventured to ford this part of the gulf. We succeeded happily, a little north from the ruins of Kolsum. Our camels walked steadily ; and the Arabs who waded, were only in water to the knees. This was perhaps the first time that any Europeans attempted to pass here in this manner. This attempt shewed us that the waters in the gulf are much influenced by the tides, and convinced us, that in the ebb, the Red Sea may be safely passed on foot (w).

After my return to Suez, I was desirous to examine also the western side of the Gulf, and the adjoining hills. I could prevail with no person to accompany me in so dangerous an expedition, for, at the smallest distance from the city, the passenger is in no less danger of being robbed, than in the desert. At length, however, an Arab undertook to be my guide. But he trembled at the sight of every human being that we met ; and indeed those whom we met, seemed to be no less afraid of us. Thus teased and vex-  
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J. G. S. S. S.

*'Scene in the Wilderness, on the way to Mount Sinai'*





ed as I was, I could make but few interesting observations in these petty excursions.

I now, for the first time, observed an appearance with which I was singularly struck; but which became afterwards familiar to me. An Arab, whom I saw approaching at a distance, upon a camel, appeared to move through the air, with the gigantic bulk of a tower; although he was travelling along the sand like ourselves. Several travellers mention this error of vision, which is owing to a peculiar refraction produced in these torrid climates, by vapours differing greatly in their nature, from those which fill the air in temperate regions (x),

I could learn nothing certain concerning the canal which is said to have joined the Nile with the Arabic gulph. No Arab would conduct me into that part of the country through which it is probable that the canal might pass; because the tribe who inhabit it, were at variance with the inhabitants of Suez. In the neighbourhood of Suez, I could find no trace of any canal; unless the valley of *Mosbeiba*, between Bir Suez and the city, may be regarded as such. After the rains, a considerable quantity of water remains stagnate in this vale, which the inhabitants draw for use; and when the waters are gone off, it is soon covered with grass (y).

CHAP.

## CHAP. VIII.

*Of the Mountain of Inscriptions, and of an Egyptian  
Burying-place.*

SINCE Mr Clayton, bishop of Clogher, published the narrative of the Superior of a convent of Franciscans at Cairo, we have heard much talk in Europe of a discovery made by that monk of a mountain covered wholly over with inscriptions in unknown characters. It was imagined that those inscriptions might furnish some testimony concerning the ancient residence of the Jews in that country : And, in this expectation, the Bishop of Clogher offered five hundred pounds sterling, to defray the expences of journey, to any man of letters who would undertake to copy them.

But the marvellous part of this discovery by degrees disappeared ; and the sanguine hopes which had been built upon it, vanished. Several travellers had before observed, upon the way to Mount Sinai, some rocks inscribed with strange characters : even in the third century, these inscriptions had been mentioned by a  
Greek

Greek author. *Momony*s had formerly copied some of them ; *Pococke* and *Montague* had copied others, and had communicated them to several men of letters. They were judged to be neither Jewish nor Arabic, from the appearance of some coarse pieces of sculpture that accompanied them. Some considered them as a mixture of Coptic and Arabic characters. At last, a person, who was very well versed in Oriental literature, conjectured that they might be Phœnician : an opinion which is the more probable, as the Phœnicians had, at a very remote period, settlements upon the eastern coast of the Arabic Gulf.

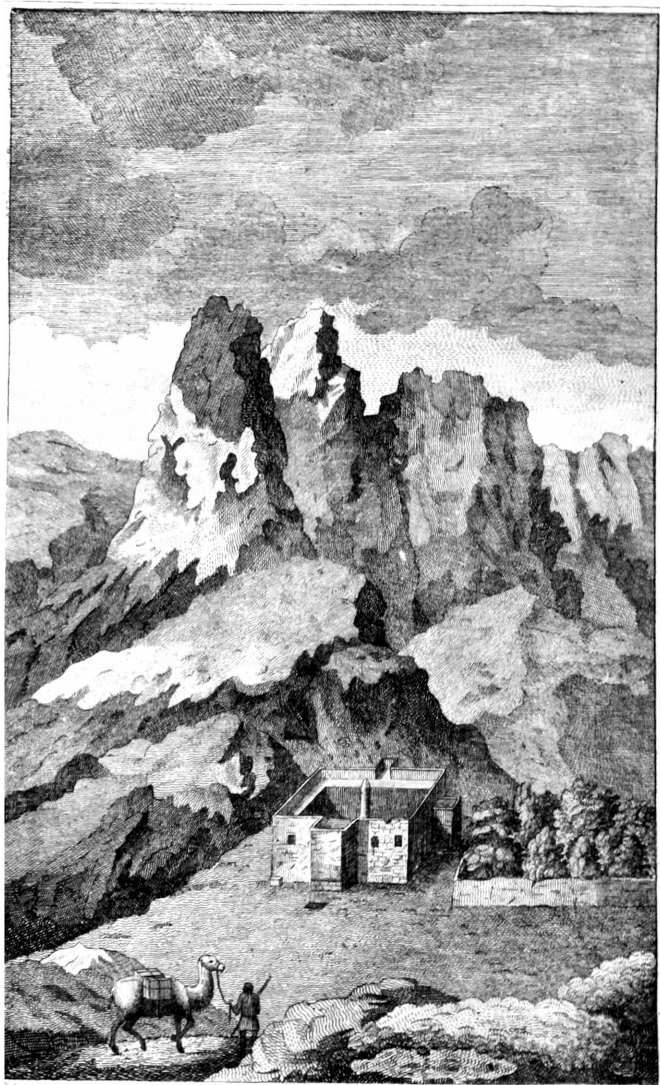
As little were the learned agreed concerning the purport of those inscriptions, and the information which they might afford. Those who examined them the most accurately, concluded, from their position, and the manner in which they were engraven, that they related nothing more than the names of travellers, and the dates of their journies. In the same place are still to be seen a vast number of ill-engraven inscriptions, in Greek and Arabic, of the names of persons who have fought, by this means, to transmit the memory of their existence to future times.

That I might be enabled to guess for myself, I copied a good number of those inscriptions in unknown characters, which we found engraven

upon the rocks on the way to Mount Sinai, and some of them upon the mountain. I have in my possession a copy of another inscription, the characters of which differ from those which I copied myself. It was copied by Mr Donati, a learned traveller, whose papers will be lost, as he himself has not returned to Europe. The place where these inscriptions are most numerous, is in the narrow pass of *Om-er-ridslein*, which I have already mentioned. The pretended *Jibbel-el-Mokatteb* may possibly be in its neighbourhood.

After examining the situations and the engraving of these inscriptions, I incline to the opinion of those who think them of little importance. They seem to have been executed at idle hours by travellers, who were satisfied with cutting the unpolished rock with any pointed instrument; adding to their names, and the date of their journeys, some rude figures, which bespeak the hand of a people but little skilled in the arts. When such inscriptions are executed with the design of transmitting to posterity the memory of such events as might afford instructive lessons, greater care is generally taken in the preparation of the stones, and the inscriptions are engraven with more regularity, as I shall have occasion to observe, when I come to speak of the ruins of Persepolis.





W. G. W. S. del.

*Mount, Sinai & the Convent of St. Catherine*

Although convinced that the wonderful part of the story of that mountain was perfectly imaginary, we took pains at Cairo to inform ourselves particularly concerning its situation ; and, as I have before mentioned, we found a Schiech of the tribe of *Legbat*, who pretended to know the famous *Jibbel-el-Mokatteb*, and promised to conduct us thither. We had been directed to examine those curiosities ; and we were eager to see them, even for our own gratification.

Arriving, on the evening of the 10th of September, at our Schiech's dwelling, he conducted us next day, with our other Ghafirs, to that hill, which, he had told us, lay in his neighbourhood. We climbed up it by a steep and rugged path, and, instead of inscriptions, were surprised to find on the summit an Egyptian cemetery. We gave this name to the place, although we had seen nothing of the same kind in Egypt, where all such monuments are now sunk in the sand. But a slight acquaintance with the Egyptian architecture and hieroglyphics, and with the antiquities discovered by Norden in Upper Egypt, may enable any person to see that the ruins on the top of *Jibbel-el-Mokatteb* can be no other than Egyptian.

It is covered with stones of from five to seven feet in length, inscribed with hieroglyphics, and

some of them standing on end, while others are lying flat. The more carefully they are examined, so much the more certainly do they appear to be sepulchral stones, having epitaphs inscribed upon them. In the middle of these stones is a building, of which only the walls now remain ; and within it are likewise a great many of the sepulchral stones. At one end of the building seems to have been a small chamber, of which the roof still remains. It is supported upon square pillars ; and these, as well as the walls of the chamber, are covered over with hieroglyphic inscriptions. Through the whole building are various busts, executed in the manner of the ancient Egyptians. The sepulchral stones, and the busts, are of hard and fine-grained sand-stone. The Egyptians are known to have used granite, or some similar species of stone, in all their works of sculpture or architecture.

The Arabs suffered us to examine those curiosities at our leisure, and to note down upon the spot, some particulars relative to them. But, when I began to copy some of the hieroglyphics, they gathered all about me, and told me, that the Schiech of the mountain would not permit this to be done. That pretended Schiech was an Arab of their acquaintance, whom they had agreed to honour with the title, and invest with  
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the power, of purpose to draw money from us. The lord of Jibbel-el-Mokatteb, who had waited our approach upon the top of the hill, came up upon this, and told us, that he would not for an hundred crowns, suffer us to copy the least thing, or permit Christians to carry away any treasures that were hidden in his territories. The Arabs believe, or pretend at least to believe, that the Europeans are in possession of secrets by which they can make any hidden treasure arise out of the earth, and can convey it away through the air, if they are only permitted to copy any inscription indicating its situation. Upon this fancy, they raised a claim of either sharing with us in the treasures which might be found, or receiving an hundred crowns for their permission to us to search for them.

Despairing of being able to bring those selfish mortals to reason: I secretly promised four crowns to one of our Ghafirs, who had always shewn himself honest and obliging, if he would accompany me, by ourselves, to that place, upon my return from Mount Sinai, and give me time to copy what I pleased. I have already observed, that this Arab kept his word, and I effected my purpose. The hieroglyphics which I copied, were as well executed as any I had seen in Egypt. One thing in which they differ, is in exhibiting the goat, an animal common through  
this

this country : Whereas, in Egypt, the goat never appears as an hieroglyphic symbol ; but the cow frequently. These monuments may therefore may be supposed to be the work, not of persons actually inhabiting Egypt, but of an Egyptian colony, or of some people who had adopted the arts and manners of Egypt. The Arabs, who had, in those early ages, conquered Egypt, under their shepherd kings, might bring with them, when expelled from the scene of their conquests, the arts and manners which they had learned from the conquered people.

Whether this conjecture be rejected or admitted, it still remains a difficulty how to account for the situation of this cemetery, which must have belonged to an opulent city, where the arts were flourishing, at such a distance from the scenes of cultivation, in the middle of a desert, and on the summit of a precipitous mountain. This country is indeed more populous than it seems at first to be, for the Arabs studiously conduct travellers by roads passing at a distance from their dwellings. But, it is impossible to conceive, how a populous and opulent city could spring up in the midst of such a desert. It is more probable, that the inhabitants of some maritime city upon the coast of the Arabic gulph, have been induced by a veneration for the mountain, founded upon some superstitious sentiments,

to

to convey their dead to this distance, that they might be interred in sacred ground (z).

## CHAP. IX.

### *Of some Customs of the Arabs in the Desert.*

THE Arabs, as is well known, are divided into tribes. Speaking of these, they say *Beni*, which signifies *the sons* of some person; thus *Beni Leghat* means the tribe of Leghat. These small tribes have each its Schiech, who is commonly dependent on the Grand Schiech of some more potent tribe,

In our way to Mount Sinai, we passed through the territories of Beni Leghat, Beni Sauatha, and Beni Said. These three tribes are particularly connected with the convent of St Catharine, pretending to be its protectors, although in reality its oppressors. The tribe of Beni Said, who are the more immediate neighbours of the convent, have a very bad character. They are originally from Upper Egypt.

These Arabs, although scattered in separate families over the country, seem to be fond of society, and visit one another frequently. A sort  
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of politeness, too, prevails among them, but it is too ceremonious. We witnessed the etiquette of their visits, at the dwelling of our Schiech of the tribe of Leghat. His friends having had notice of his return, came to pay their compliments to him, upon the occasion. We had likewise our share in their polite attentions; for they congratulated us, upon our travelling through the desert, without meeting with any unfortunate accident. When they salute, they join hands, embrace, and ask one another, in a tone of tenderness, "How art thou? Is all well?" When a Schiech enters a company, all rise, and the Schiech goes round to embrace every one in his turn.

Some travellers have fancied, that a part of their politeness, upon such occasions, consists in mutual enquiries after the health of their camels and other domestic animals. But such enquiries are rather taken ill. Although, as it is natural for two men of the same profession, when they meet, to converse concerning their affairs; so two Bedouins, whose sole employment is to manage their cattle, will naturally question one another upon that head; just as our peasants talk of their fields and meadows.

Their way of living is nearly the same as that of the other wandering Arabs of the Kurdes, and of the Turcomanns. They lodge in  
tents

tents made of coarse stuff, either black, or striped black and white ; which is manufactured by the women, of goat's hair. The tent consists of three apartments ; of which one is for the men, another for the women, and the third for the cattle. Those who are too poor to have a tent, contrive, however, to shelter themselves from the inclemencies of the weather, either with a piece of cloth stretched upon poles, or by retiring to the cavities of the rocks. As the shade of trees is exceedingly agreeable in such torrid regions, the Bedouins are at great pains in seeking out shaded situations to encamp in.

The furniture corresponds to the simplicity of the dwelling ; the chief article is a large straw mat, which serves equally for a seat, a table, and a bed ; the kitchen utensils are merely a few pots, a few plates, and a few cups of tinned copper. Their clothes, with all their valuable moveables, are put up in leather bags, which are hung within the tent. Their butter is put into a leathern bag ; and the water which they use, is preserved in goat skins. The hearth for the kitchen fire, is placed any where, and without much trouble : it consists of a hole made in the ground, and laid with stones. Instead of an oven, they use an iron plate, in preparing their bread, which is made into small cakes. They

know no mills but such as are moved with the hands.

Their food is equally simple. They are fond of newly baked bread ; and in their excursions through the desert, they are particularly careful to carry with them sufficient supplies of meal. The only other victuals which they use, are dates, milk, cheese, and honey. On occasions of festivals, indeed, a goat is killed and roasted. Although poor, and much inclined to live at the expence of strangers, they are, however, hospitable among themselves, and often invite one another to share their meals. Our Schiechs never accepted a treat from any of their friends, without striving to repay it.

The Arabs of the desert are dressed much like their brethren in Egypt. The only difference, is, that the former wear shoes of undressed leather, and of a peculiar shape. Many of them, however, walk with bare feet upon the scorching sand, which renders their skin, at length, insensible. They arm themselves, too, like the Egyptian Arabs ; riding upon camels, as those upon horses, and bearing a lance, a sabre, and sometimes a gun.

The dress of the females in the desert, although simpler than that worn by the ordinary women in Egypt, is in reality, however, the very same. The wife of one of our Schiechs, wore  
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an uncommon piece of dress ; brass rings of an enormous size, in her ears. These women, living remote from the world, and being wholly occupied in the management of their domestic affairs, appear to be, from these circumstances, less shy and scrupulous than the other women of the East. They make less difficulty of conversing with a stranger, or exposing their face unveiled before him.

It is commonly known, that the Mahometans are permitted to have four wives. The Bedouins, who are poor, and cannot easily find the means of subsistence, content themselves with one, for the most part. Those who are in the easiest circumstances, and who have two wives, seem to have married so many, chiefly that they might superintend their concerns in two different places. The conduct of our Schiech of Beni Said, as well as his conversation, led us to make this reflexion. The disagreement that subsisted between his two wives, afforded an instance of some of the inconveniences that attend polygamy.

## SECTION VII.

## VOYAGE FROM SUEZ TO JIDDA AND LOHEIA.

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CHAP I.*Departure from Suez.*

DURING our absence, several small caravans had successively arrived at Suez; and the arrival of the great caravan from Cairo, followed soon after our return from Mount Sinai. Although from pirates properly so called, there is little to be feared in the Arabic gulph, yet, so unskilful are the mariners in these latitudes, that they dare not venture to any distance from the coasts. This timorous mode of sailing might expose a single vessel to the robbery of the Arabs; to avoid which, these ships sail in little fleets; four  
always



always setting out together, that they may join to defend themselves.

After the arrival of the caravans, Suez seemed more populous than Cairo; and as such a multitude could not long find subsistence there, all were eager to set out without delay. We were recommended to the masters of two ships that were to make the voyage. Although now accustomed to live with the Mahometans, yet, in our passage to Jidda, we suffered a degree of uneasiness, which we had not felt upon occasions of greater danger. Some Greeks had hinted to us, that the Mussulmans thought Christians unworthy of making this voyage in the company of the pilgrims who were journeying to the holy city; and that upon this account we should not go aboard with shoes upon our feet. Some of the pilgrims, indeed, seemed to look upon us little less unfavourably than a Capuchin going to Jerusalem would regard a Protestant. But, to be obliged to walk without shoes upon the deck, was not an humiliating distinction, confined to Christians: it was a restraint to which all on board were subjected. Nobody in those vessels but must walk upon deck without shoes.

To avoid the company of the Mahometans, we had hired an apartment which we thought the best. In a chamber opposite to ours, lodged a rich black eunuch, who was going to Mecca; and,

and, useless as it could not but be to *him*, was accompanied with his *seraglio*, like a Turkish lord. In a large apartment under ours, were forty women and slaves, with their children, whose crying and noise gave us no little disturbance. Every one of the other passengers had hired a place upon the deck, where he remained with his bales and parcels around him, having only a small space vacant in the middle, where he might dress his victuals, fit, and sleep. Our Greek sailors, who were very unskilful, were perplexed by these incumbrances, and could not go about to manage the vessel, without trampling upon the goods of the merchants, which produced endless disputes.

Our vessel, although large enough to have carried at least forty guns, was very deeply laden. Besides her own freight, she towed after her three large shallops, and one small ; the three larger filled with passengers, horses, sheep, and even women of pleasure.

The master, an honest merchant from Cairo, whose name was *Schoreibe*, would not have been distinguished among the seamen of Europe. He took upon himself the task of pilot to the vessel ; but was indeed a very unskilful pilot. Between the two compasses, where European navigators set a light, he had placed a large magnet, to restore, imperceptibly, as he said, their magnetic  
virtue

virtue to the needles. It was with difficulty that I persuaded him to remove it.

With such seamen, however, we were obliged to sail; although they durst not venture out into the open sea, but coasted round the shores, at the risk of being dashed in pieces upon jutting rocks, or stranded upon banks of coral. We had paid the master for our passage, immediately after agreeing for it. But, according to the custom of the country, we were obliged to give an *acknowledgement* to the sailors before going on board, which, in other places, is not expected till passengers be leaving the vessel.

To avoid any disagreeable rencounters with the other passengers, we had taken care to go first on board. We had yet several days to wait, till the Governor should inspect the ships, to see whether they were not overladen. This duty he never fails to perform; for a sum of money is payable to him from each vessel, upon the occasion, which constitutes a part of his revenue.

At length, after all these delays, the four ships weighed anchor about midnight, on the 10th of October. The side upon which we passed would have been dangerous, if the wind had not been favourable; for it is covered all over with coral rocks. The ships cast anchor

chor every night ; and we had then liberty to go on shore, if we chose to run the hazard, in order to see any object of curiosity.

## CHAP. II.

### *Of the Harbour of Tor.*

THE harbour, in which we happened to cast anchor, was once a place of some consideration : but the small fort of *Kalla and Tor* is now ruinous, and without a garrison. In its neighbourhood, however, are some remarkable villages, the inhabitants of which, as of all this barren coast, live by fishing.

The inhabitants of *Beled-en-Nassara* are Greek Christians. In the neighbourhood is a convent, but only a single ecclesiastic in it. At *Bir* is a well, the water of which is better than that at *Naba*, but not equal to what the Arabs bring upon camels from the hills. All the pilots who sail between Suez and Jidda live in the village of *Jebil*. Each of these pilots receives five hundred crowns for the voyage; and gains something, besides, in the course of it, by instructing young persons who accompany him, to learn his art, which consists merely in distinguishing

guishing where the sand-banks and beds of coral ly.

Mr Forskal went on shore to visit the pretended *Valley of Elim*. The ecclesiastic belonging to the Greek convent, sent a guide to conduct him thither. He found it overgrown with date trees. As he did not immediately return, a report arose in the vessel that he had been detained by the Arabs, for attempting to take draughts of their hills. Some merchants, who were also janissaries, set instantly out, to relieve and bring him back. Happily, the report turned out to have been false ; and Mr Forskal returned, without having met with any unpleasant accident.

In this place, we had an opportunity of seeing that whole range of mountains which terminates with Jibbel Mufa, and forms a mass of which the mountain of St Catharine's is the highest peak. One of those mountains rises near Tor. We had a distinct view of St Catharine's, and perceived how high it towers above Sinai. This vast pile of mountains fills the whole tract between the two arms of the Arabic gulf. Near the shore, those mountains sink into small hills, which slope into sandy plains.

## CHAP. III.

*Voyage from Tor to Jidda.*

WE continued, till we had sailed as far as *Ras Mabommed*, to cast anchor every night. But, between that cape and the coast of Arabia, we had to cross the Red Sea at its full breadth. The Europeans think this the safest route, as there is not, through the whole, one rock on which a ship can be wrecked. But, the Turks think themselves undone, whenever they lose sight of land.

So many misfortunes happen, indeed, from the ignorance of their seamen, that they have reason for their fears. Out of four vessels that had set out rather too late, in the foregoing year, two had perished in these latitudes. Some persons, who had made the voyage in those vessels, narrated to us the particulars of that event, which afforded no bad specimen of the nautical skill of the Turks. When the storm arose, all the sailors and passengers leaped into the boats, and betook themselves to the shore. The two ships being thus abandoned to the storm, one was dashed against a rock, and the other sank.

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The master of the third cut away the cords of his boats, for which the passengers threatened to cut him in pieces. But, by explaining to them their danger, and promising to extricate them, if they should not perplex and impede him, he prevailed upon them to assist him in saving the ship.

In our passage, we found ourselves in danger of a worse misfortune than shipwreck. The females, who were lodged under us, more than once suffered linen, which they were drying, to catch fire, in consequence of which the vessel must have been burnt, if we had not been alarmed by their screams, and hastened to their assistance. The second time when this happened, our captain was enraged, and sent down an inferior officer into the seraglio, to beat the women for their carelessness. The infliction of this punishment produced, at first, no small noise among them ; but it was followed by four and twenty hours of a sweet silence. Those women were indeed extremely troublesome and indiscreet. Hearing their voices so very near us, I was tempted to look through a chink, and saw three or four of them naked and bathing.

Nothing remarkable appeared upon the track by which we sailed, unless a few small and desert islands, and the summits of some distant hills. The last objects that remained within our view,

upon the coast of Egypt, were the famous mountains of emeralds, called by the Arabs *Jibbet Sumrud*.

On the 17th of October, an eclipse of the sun happened, which had been foretold to our Captain by Mr Forskal. I shewed this phænomenon through glasses to the Captain and the principal merchants, with which they were much pleased ; for, among the Mahometans, a person who can predict an eclipse, passes for an universal scholar, and especially for a very skilful physician. Mr Forskal was consulted, by several of the passengers, who fancied themselves sick upon a sudden. He mentioned some harmless medicines to them, and recommended exercise and a peculiar regimen. At length, one of the pilgrims complaining that he could not see by night, my friend advised him to light a candle. This humourous prescription did him better service than the most profound skill in medicine could have done : Those Mussulmans were pleased to find him thus accommodate himself to their manners, and became very fond of him.

When we came near to the small isle of *Kassani*, the Turks began to express their joy at having escaped the dangers of such a passage, and having so nearly reached the coast of Arabia. Cannons and muskets were fired ; the ship and  
the



the boats were illuminated with lamps, and lanterns; and all was exultation and jollity. The sailors went round with a box, asking a dole from the passengers; every one gave some trifle; and they then threw into the sea,—not the money,—but the box in which they had collected it.

Continuing our course, we incurred considerable danger, in doubling a cape surrounded with banks of coral, because our pilot was drunk. He had frequently asked us for brandy, on pretence that he could not see the hills, or the outline of the coast, unless his sight were cleared by the drinking of a little strong liquor. We had refused him, for fear of giving offence to the other Mussulmans; but we soon saw that they are not so scrupulous, for the Captain sent to us every morning for a quarter of a bottle of brandy to his pilot. The Greek merchants might perhaps have made him drunk, by adding to the dose which he received daily from us.

We arrived soon after at *Jambo*, a walled town near the sea, and having a safe harbour. Not having seen a single house, since we had left Tor, we felt no small pleasure at the sight of Jambo.

Such as meant to take Medina, on their way to Mecca, went on shore here. Three of our party also landed, and took their sabres in their hands,

hands, like the other passengers. An inhabitant of Jambo, supposing them Turks, gave them the salutation of peace, *Salam Alicum*, and entered familiarly into conversation with them. But learning that they were Franks, he became vexed at having profaned his form of salutation, by addressing it to Christians, and passionately railed at the insolent audacity of these infidels, who dared to wear arms in Arabia. But the other Arabs not seconding his complaint, my fellow-travellers came on board, without meeting with any other unpleasant accident.

After stopping for one day in this harbour, we proceeded upon our voyage, retiring by degrees from the coast, near which many beds of coral rocks were scattered. We had an opportunity of seeing the town of *Mastura*, which stands at the foot of a hill of the same name. We doubled Cape *Wardan*; and anchored near *Rabogh*, a permanent habitation of a body of Arabs, who live there in tents. We purchased from them a plentiful stock of provisions.

Pilgrims, in their first journey to Mecca, are obliged to assume the *Ihbram* immediately after passing Cape Wardan, if the state of their health permit. This is a piece of linen, which is wrapped round the loins. The rest of the body is naked; and in this state, they proceed through the rest of the pilgrimage, till they have visited  
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the *Kaaba*. The only other garment they are suffered to wear, is a linen cloth upon the shoulders, which hangs down in the fashion of a scarf. But many, under pretext of indisposition, retained their ordinary dress. Others, more devout, assumed the *Ihhram*, although they had been formerly at Mecca; so that by the evening, we saw most of those Mussulmans dressed in a garb different from what they had worn in the morning.

It may seem strange, that Mahomet should have enjoined the observance of stripping, which is so injurious to the health of the pilgrims. But this law was instituted at a time, when his followers were all Arabs, and there was little probability, that his religion would be propagated in more northern regions. His design was to make the pilgrims appear with due humility, and in the common dress of the Arabs. Those linens are still the only dress worn by the inhabitants of this province. But the Turks, who are accustomed to wear warm clothes, and even furred cloaks, find it extremely uncomfortable to change these for the *Ihhram*. Superstition maintains local customs and institutions, even after circumstances have so changed, as to make them counteract the purposes for which they were originally intended. The members of several religious Orders retain, in cold countries,  
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the common drefs of the warm countries in which their Orders were instituted. In a chilling climate, we fee them repair, in the middle of winter, to damp, icy churches, becaufe the primitive Christians, in the mild climate of Asia, affembled through the whole year, in fuch buildings, which were there agreeable by their coolnefs.

At length, on the 29th of October, we arrived in the harbour of Jidda. The fame reason which had induced us to enter the fhip before the other paffengers, difpofed us to remain in it till they had all gone on fhore. Every one was eager to get away with his goods asfoon as poffible, and to conceal them as much as he could from the officers of the customs. They were particularly at pains to conceal their ready money, which pays two and a half *per cent*, of duty. One of the paffengers failed in the attempt to fecret his money; for his purfe burft as he entered the boat, and his crowns fell into the fea. Thofe who defraud the customs, fuffer no confiscation of their goods upon detection; they are only laughed at. In feveral places in Turkey, thofe detected in thefe practices are compelled to pay the duties double,

All who had been this way in the former year, and were now returning from the city, complained bitterly of the harfhnefs with which they had been treated by the customhouse officers.

cers. We were therefore perplexed about our ready money, not that we were unwilling to pay the duties, but we were afraid of being plundered by the Arabs. As the Mahometans are unacquainted with the use of letters of exchange, we had been obliged to carry with us in Venetian sequins, the whole sum that we intended to expend on our journey. After various thoughts, we resolved to put our money in the bottom of our medicine-chest, reserving only two hundred sequins, where we expected the officers of the customs to search. Our stratagem succeeded; and no person offered to move our medicines.

The other three vessels which had set out with us from Suez, did not reach Jidda till a considerable time after our arrival. One of them, by the ignorance of the sailors, had been in great danger in the course of the passage. She was even overturned in the road, the sailors having, in order to gratify the impatience of the merchants, in discharging the cargoe, placed too great a weight of goods upon the stem of the ship. She was again raised upon her keel, but a great part of the goods had fallen into the sea, and were much damaged, a new instance this, of the unskilfulness of the Turkish seamen.

## CHAP. IV.

*Of Jidda and its Vicinity.*

WE entered this city under strong apprehensions of ill-treatment from its inhabitants. Recollecting with what contempt Christians are regarded at Cairo, and how our companions had been insulted by the Arab at Jambo; we feared, that we might experience still more of the inhospitable insolence of the Mussulmans, as we approached nearer to their holy cities. But we found ourselves agreeably disappointed. The inhabitants of Jidda, who are much accustomed to Christian merchants in the European dress, were not struck with any thing strange in our appearance, and did not seem to take much notice of us. We went freely to the coffee-houses and markets, without suffering any insults. But we understood, that none except Mussulmans, are permitted to pass through the gate that opens towards Mecca, or even to approach it; and kept therefore carefully at a distance from that gate, lest we might be discovered.

Our letters of recommendation were of great use to us. Mr Gœhler had been personally acquainted

quainted with the Pacha of Jidda, at Constantinople, and had accordingly recommended us to him. We had letters from two considerable merchants at Cairo, to two of the principal merchants in Jidda. A poor Schech had given us one to the Kiaja, the Pacha's lieutenant: a recommendation from which we had not expected much, but which was, nevertheless, of more service to us than all the rest.

That Schech was secretary to one of the principal members of the academy of *Jamea-el-Ashar*, at Cairo. He had been born in European Turkey, and having often heard of the superiority of the European Christians in matters of science, he came frequently to see us, and was eager to receive information from us. He was a truly worthy man, perfectly free from superstition, and a friend to the whole human race. Mr Forskal and I instructed him in the elements of botany and astronomy. He, for his part, was very useful to us, exercising us in the Arabic language, and explaining to us many things of which we must otherwise have remained ignorant. In his youth, he had given the Kiaja some lessons. He had written, without our knowledge, by the last caravan, to prepossess his old friend in our favour: and gave us, besides, this letter to him.

As we had not time to deliver all our letters with our own hands, we sent those to the two merchants by our servant, in hopes that they might find us lodgings. But when they understood that we were so many, they excused themselves, alleging that it was not possible to find a house large enough. Had we been fewer, we might have taken chambers in the public *Kan*. Our Greek servant, when we were thus at a loss for lodgings, applied to one of his countrymen, who was goldsmith to the sheriffe of Mecca, and in great credit with the principal men in the city. This goldsmith informed him, that the Kiaja, having had previous intimation of our coming, had given him orders to do us any service in his power. He even offered us the use of his own house for a night, and promised us a whole house to ourselves, by next day.

Upon receiving this notice, we went instantly to deliver the Schech's letter to the Kiaja; who received us with great politeness. We went afterwards frequently to see him; and in our answers to his questions concerning the customs and manners of Europe, we communicated to him and his friends, more just and favourable ideas of the Europeans, than they seemed to have before entertained. The Arabs consider us in the same light in which we regard the Chinese. They esteem themselves the more enlightened and



and ingenious people ; and think they do us great honour, when they rank us in the second place. The Kiaja was fond of conversing about astronomy. Mr Forikal, who often visited him, persuaded him to form a garden for plants near his house, and to bring from the interior parts of the country, the shrub which produces the balm in Mecca. The Arabs looked upon this as a happy thought ; and the more so, because the balm is not to be obtained pure at Jidda, but is commonly corrupted with an intermixture of extraneous substances, before it comes there.

After a few days, we delivered our letter of recommendation to the Pacha. He had also some knowledge of astronomy, and wished to see our instruments. He thought them better than those used in the East, and shewed them to a *Schech*, a learned Turk, whom he had with him. The Pacha and the *Schech* spoke no language but the Turkish, to which I was a stranger. But we had enough of interpreters ; and, among others, three French and Italian renegades in the service of the Pacha. Yet they knew not the terms of science, either in their native language, or in the Turkish. I could not, of consequence, make myself well understood by the Pacha ; and our conversation upon these subjects was not long nor profound. With the Kiaja I was obliged to speak Arabic, which  
I found

I found not a little difficult, being still ignorant of the terms of science in that language.

On the 1st of November, after hiring a house, we made our effects be carried to the custom-house, before we should remove them into the city, and had the pleasure to observe, that we were not the less kindly dealt with for being known to the Kiaja. That officer sat, in an elevated situation, with his clerks around him, and directed the goods of the merchants to be examined, piece by piece; but he was satisfied with opening our trunks, and did not make them be emptied. The officers of the customs expect a gratuity when they behave with discretion. The Sherriffe's goldsmith, who had taken upon himself the direction of our expence, gave them a trifle in our name publicly.

The news of the arrival of a party of Europeans, among whom was an astronomer, soon reached Mecca. The brother of the reigning Sherriffe was at that time advancing with an army, to attack the city. With the Mahometans, an astronomer is always deemed an astrologer. The Sheriffe, therefore, directed his Greek goldsmith to enquire of me, Whether he should remain in possession of the sovereign power, or be compelled to give place to his brother? I excused myself from returning an answer, as being ignorant of future events, and

and as cultivating astronomy only to improve the art of navigation. But Mr Von Haven replied, that, of the two brothers, he who bore the greatest resemblance to Hassan, the founder of the family, should remain victorious. This response turned out the more happily, that the reigning Sheriffe was enabled to maintain himself upon the throne.

A nobleman in Jidda asked me to discover to him the thief who had stolen two hundred sequins which he had lost. I alleged the same excuse as in the former case. He then applied to a famous Schech, who was a better *astrologer* than I. The Schech gathered all his servants, ranged them in a line, and, after a long prayer, made each of them take into his mouth a bit of folded paper, telling them, that they who were innocent might swallow it with safety, but that the guilty person would be choaked by it. They all swallowed the paper, save one, who, being thus surpris'd, and embarrassed, confessed the theft, and made restitution.

He is said to have been Sultan *El Guri*, sovereign of Egypt, who, in the year 1514, surrounded Jidda with walls; to protect it from the Portuguese, then beginning to become formidable on the Red Sea. Those walls are still standing, but are now so ruinous, that a person  
may

may, in many places, enter over them on horseback. The bridge is in an equally defenceless state; a ruinous battery, with one dismounted cannon, is all that remains to shelter it. Some cannons before the palace of the Pacha, are good for nothing but to return the salute of ships which enter the harbour. This palace is but an indifferent building, like the houses of the other Pachas through the Ottoman empire. In the city, however, are several fine buildings of coral stone. But the other houses are flight wooden fabrics, like the ordinary dwellings of the Arabs through the country.

The city is entirely destitute of water. The inhabitants have none to drink, but what is collected by the Arabs, in reservoirs among the hills, and brought by them from thence upon camels.

People of distinction in this place dress nearly as the Turks in Cairo. But, the poorer sort wear only a shirt without breeches. The Bedouins in the neighbourhood wear only the Ihram upon their loins. The dress of the women among the lower ranks is the same which is worn by the Arabian females in general; large drawers, a flowing shirt, and a veil. Many of the poorer people are employed in fishing, by which they seem to earn but a scanty living.

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The country lying immediately around this city, is sandy and barren. If we may believe tradition, these regions have undergone no change since the creation ; for the tomb of Eve is still shewn in a spot at no great distance from the sea. But, I have remarked some sure indications of the sea having receded from the surface of the land here as well as in other places. At a certain distance from the shore, are hills entirely composed of coral-rock, and having a perfect resemblance to the banks of coral lying along the coast.

As I was walking by the harbour, I had an opportunity of observing a singular practice, which the Arabs use for taking up wild ducks. The person, who is in search of the game, strips, puts sea-weeds upon his head, and approaches the bird. The duck, not being alarmed at the sight of the sea-weeds, sits not till the Arab seizes it by the feet.

Pococke, and some other travellers, were not credited, when they spoke of this mode of taking wild-fowls as practised in China. But no fact can be more certain (AA).

## CHAP. V.

*The Government and Trade of Jidda.*

JIDDA has been always a part of the dominions of the Sherriffe of Mecca. The Turkish Sultan sends, indeed, a Pacha to this city ; but he is not absolute sovereign of it. The supreme authority is shared between the Sherriffe and the Turkish governor. The latter is changed every year ; and accordingly refuses sometimes to obey the Pacha ; as did the present Kiaja, in one instance, during our stay at Jidda.

The Sherriffe keeps an officer, who is called his Visier, to represent him in this city ; and on this Visier, solely, do all such of the inhabitants of Jidda, as are the Sheriffe's subjects, depend. This officer is always chosen out of the family of the Sherriffe, from among those who aspire to the sovereign power. A descendant of a noble Arab family would not deign to compear before a judge of a meaner birth.

The revenue arising from the customs is shared between the Sultan and the Sherriffe ; upon which account the Kiaja and the Visier always attend together, when goods are examined.

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The dues of custom are fixed at 10 *per cent.* upon the value of the goods, estimated arbitrarily by the custom-house officers ; so that they may be considered as equal, in reality, to 12 or 15 *per cent.* The English, however, are particularly favoured, even more than the subjects of the Sultan : They pay only 8 *per cent.* and are suffered to discharge this in goods ; whereas all others must produce money.

Although the trade of Jidda is so considerable, yet this city is no more than a mart between Egypt and India. The ships from Suez seldom proceed farther than this port; and those from India are not suffered to advance to Suez. The master of a vessel from Surat, being driven one year too far north to enter the harbour of Jidda, proceeded to Suez, and there discharged his cargo. But he was put into prison, next year, at Jidda, and obliged to pay the full dues that would have been charged at Jidda, upon the goods which he had disposed of at Suez.

Were it not for this advantage, the trade of Suez would be very trifling. The circumjacent country affords nothing but *Ydif* almonds for an objects of traffic ; of these, indeed, the English carry five hundred thousand weight a-year to India. Balm of Mecca is also brought hither from the neighbourhood of Medina, as an article for exportation.

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The imports are greater, because both Mecca and Medina are to be supplied from this market. Large quantities of corn, rice, lentiles, sugar, oil, &c. are imported from Egypt, without which this part of Arabia could not possibly be inhabited. All goods from Europe come also by the way of Egypt ; and, on the other hand, those which are brought hither from India pass generally into Egypt.

Maillet, who resided long in Cairo, imagined that it might be of advantage to the nations of Europe, to conduct their trade to India by the way of the Red Sea. But it is doubtful, whether ships would be allowed to pass the harbour of Jidda. They would undoubtedly meet with much fraud and chicanery at Suez ; for the proprietors of the vessels which trade at present between the two harbours, are the most respectable merchants in Cairo. Besides, the exorbitant duties, which would be exacted, would greatly curtail their profits. But European merchants would hardly be hindered to settle at Jidda : One Englishman has lived several years here.

A circumstance, which must always have an unfavourable influence upon the state of this trade, is, the low state of the finances of the Government which presides here. Continually in want of money, they often require the merchants



chants to advance some part of the duties for the next year, and promise to discount what is thus advanced, when it falls due. But these advances, when once obtained, are left to accumulate, year after year, and will never be repaid. The English have not yet submitted to these impositions: but their firm refusal continually embroils them with the officers of Government.

No money is coined in this province; the specie current here is all foreign, and the same as at Constantinople and Cairo. But the larger coins pass at a higher rate here than in Cairo, because small money is more plentiful here, than even where it is coined. Pilgrims bring this abundance of small money into the country, to defray their travelling expences, and the alms which they are obliged to bestow on their journey, and in the Holy City. That small money is never carried out of the country; and the province is, by consequence, absolutely overflowed with it.

I have had occasion to speak of the trading janissaries. Those are properly merchants, who have inrolled themselves among the janissaries, that they might be protected by the privileges of that body, from the impositions to which they would otherwise be exposed in conducting their traffic; but they perform no military duty, and  
receive

receive no pay. Such a janissary is independent of the civil magistrate : and amenable to no judges, but the officers of the military body to which he belongs. He enjoys also an exemption from the payment of custom-house dues, for a trunk and two baskets, which are allowed them for the conveyance of their baggage and provisions. But, instead of baggage or provisions, the trading janissaries take care to fill the trunk and baskets with their most precious goods. I have seen, likewise, some ship-captains and pilots who had enrolled themselves among the janissaries, solely to acquire importance, and to secure the protection of this powerful body, who are always ready to support and defend a brother janissary ; for such janissaries did not share the privileges of their Turkish brethren.

While we were in Jidda, the janissary traders, resenting the strictness with which their goods were inspected, threatened to defend themselves with the help of their fellows, from what they called injustice. The Kiaja and Vizier ordered strong detachments from the troops of the Pacha and the Sultan, to attend them to the custom-house ; and the mutineers were thus repressed. But after our departure, the janissaries assembled in arms : upon which the Pacha directed some cannons to be pointed against the house in which  
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the ringleaders were assembled, and all became quiet (BB).

## CHAP VI.

*Voyage from Jidda to Loheia.*

OUR orders were, to proceed as directly as possible to *Yemen*; and nothing detained us at *Jidda*, but the prevalence of the north wind, which kept back the arrival of the ships going thither for coffee; for there were none else with which we could continue our voyage to the south of the Arabic gulph. At last, some of those vessels arrived in the beginning of December; and we were advised to take our passage in a ship from *Majkate*, bound to *Hodeida*, for a cargo of coffee.

We went in haste to see this vessel, but were not a little surprised to find it more like a hog-head than a ship. It was only seven fathoms long, by three in breadth. It had no deck; its planks were extremely thin, and seemed to be only nailed together, but not pitched. The Captain wore nothing but a linen cloth upon his loins; and his sailors, who were nine in number, and all black slaves from Africa or Malabar, had nothing to cover their nakedness, but about  
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an hand-breadth of linen, bound upon their haunches with a cord. Our friends persuaded us not to stickle at appearances, as the Arabs of Maskate are esteemed good sailors, and manage their sails like European mariners; whereas the subjects of the Imam are very unskilful navigators, and use mats for sails, which it is very difficult to manage. We took their advice, and agreed with the master, for our passage to Hodeida.

Our first intention had been, to go straight by sea to Mokha, as we hoped that some English vessels might be found there. But we were told, that this passage would be extremely tedious, and that we might travel more agreeably by land, and could meet with no molestation in the dominions of the Imam. However, the danger of living among Arabs, whom we represented to ourselves such as those whom we had seen in the desert, still dwelt upon our imagination. But our friends again assured us, that our fears were groundless; and we accordingly determined to land at *Lobeia*, or rather at *Hodeida*, as we should thus begin the sooner to traverse Arabia the happy. The Kiaja gave us letters to the *Dola's*, or governors of *Lobeia* and *Hodeida*: and the merchants to whom we had been recommended, gave us others to some of the principal merchants in those two cities. The Pacha gave orders,

orders, that our baggage should pass unexamined.

We had freighted the vessel for ourselves alone ; but yet we found it laden with goods. The master excused this by telling us, that these were absolutely necessary for ballast. A small space was however allotted to each of us, which we found spread with a straw mat, intended equally for a seat and a bed upon which we might sleep if we could. Bales of goods occupied every place else, except one small corner, which served as a kitchen. It was impossible therefore, to walk or take the least exercise. Mr Cramer lost his watch the first night between the boards and a mat of branches of trees, which was spread all over the bottom of the vessel, to keep the goods dry. It was found undamaged, when we reached Loheia ; a circumstance which proves that the timber of those vessels is more closely joined than one would at first imagine.

We set out from Jidda on the 13th of December, and our Captain followed the practice of casting anchor every night ; although the banks of coral are less numerous in the southern, than in the northern part of the Arabic gulph. If we had seen few towns or villages between Suez and Jidda, we saw not more between Jidda and Loheia.

Our voyage was uniformly safe and pleasant, We observed some flying fishes, which the Arabs call sea locusts. On the sixth day of our voyage, we overtook a vessel belonging to Hodeida, which had sailed from Jidda three days before us. This was an instance of the slow-sailing of the ships of *Yemen*, whose mat-sails receive so little wind, that often the Arabs can scarce get out of the harbour. We saw also several small vessels, which proceeded in such a manner, as to shew themselves to be managed by men of much more spirit than the Turkish sailors.

After seven days sailing, we anchored near *Ghunfude*, a considerable city, but consisting merely of huts. It belongs to the Sheriffe of Mecca, and is governed by one of his officers, who lives in a small isle, at some distance from the city. He is obliged to pass daily between the isle and the town, in order to attend the receipt of the customs. All the ships which are employed in carrying coffee to Jidda, are obliged to anchor here, and pay a duty to the Sheriffe. They are under no necessity of stopping on their return; if the crew, however, wish to go on shore, they may obtain a general permission for the payment of two crowns.

Next day after our departure from Ghunfude, where we stayed only one day, we passed within sight of *Hali*, where the Sheriffe of Mecca keeps

a garrison. This city is upon the confines of his dominions, and upon the border of the province of Hedjas. The neighbouring Arabs belong to Yemen.

As our captain needed provisions, we had an early opportunity of forming acquaintance with those independent Arabs who live between the dominions of the two Sheriffs of Mecca and *Abu-Arifch*. They are governed by Schiechs of their own, and profess a religion which seems to have been that of their ancestors before Mahomet arose. We had heard it mentioned, that those people have a strong inclination to appropriate the clothes of travellers: in imitation of our ship-captain, therefore, we dressed ourselves modestly and simply, in indifferent shirts, and in this guise went on shore unarmed. Some men immediately advanced to meet us; instead of a turban, they wore only a string upon the head, to confine the hair; and a cloth upon the loins was all the rest of their dress. Conceiving our behaviour to be expressive of suspicion and distrust, they threw down their lances, and told us that we had nothing to fear.

As we wished to purchase provisions, they led us to their tents. As we approached, two women came out to meet us, and respectfully kissed the arms of the Schiechs, who kissed their heads in return. They wore no veils

upon their faces ; their eyes were blackened with lead ore ; and they had black spots impressed, as ornaments upon their brow, cheeks, and chin. Those beauties, whose complexion was a yellowish brown, and who were almost naked, immediately asked us for *Kochbel*, to blacken their eyes, and for *Elbeune*, to dye their nails yellow. We were not a little mortified, that we had forgotten to provide ourselves in those articles, by which we might have been enabled to gratify the eagerness of those fair ones for dress, and to supply them with powerful aids to their charms. They regaled us with milk and butter, which had been kept in goat skins, and gave us bad bread to eat with these dainties. They were not displeased at our paying them beforehand. Although wanderers in the desert, they seemed to us more civilized than most of the other Bedouin tribes.

Next day, after this interview, we halted near a mountain called *Konembel*, situate in the middle of the sea, and said by the Arabs to have been originally a volcano. It may possibly be the remains of that burning island which is placed by Arrian and Ptolemy in these latitudes. We saw, likewise, not far off, the city of *Gesan*, situate upon a tongue of land, on the coast ; but we did not venture to approach it ; for the Sher-  
riff



riffe to whom it belongs bears the character of being inhospitable to strangers.

On the 29th of December, we arrived in the harbour of Lohela, and cast anchor within a league of the town.

## SECTION

## SECTION VIII.

ROUTE FROM LÔHEIA TO BEIT EL FAKIH.

## CHAP. I.

*Of our stay at Lohéia.*

**B**ETWEEN Suez and Loheia, we had heard much of the independent Schiechs, who are unwilling to suffer strangers to enter their dominions. From this circumstance, we could not readily credit what was told us concerning the ease and security with which we might travel through the territories of the Imam of Sana. It was for this reason, that we had wished to go straight by sea to Mokha ; although we had been often enough opposed by contrary winds, to make us weary of this mode of travelling. Two merchants of Mokha, who had set out with us, determined, however, to continue their journey by land. We thought it might be proper to accompany

pany them into the city, where we might learn from the governor, whether we could be safe to travel by land between Loheia and Mokha.

*Dola*, or *Emir*, is the title which the Arabs give to the governors of cities. He of Loheia was an Emir, and his name was *Farhan*. He was a native of Africa, and entirely black; but had been brought into Arabia in his youth, and sold to a man of rank, who was since dead, after having occupied one of the first offices in the service of the Imam. He had given young Farhan a good education, and had obtained for him a small office, in which he gave so much satisfaction, that his merit soon raised him to be Dola of a considerable city. We found him to possess the dignified politeness of a nobleman, the strictest integrity, and the candid benevolence of a true friend to mankind.

We explained to him our situation; and told him that we were Europeans, and wished to go by Hodeida to Mokha, where we hoped to find some English ships, in which we might take our passage to India; but, being strangers to the country through which we were to travel, had brought a letter to him from the Kiaja of Jidda, and another from one of the principal merchants in Jidda to *Machsen-el-Makka-wisch*, the chief merchant in Loheia. The Emir had known a good many Europeans, or Franks

Franks, at Mokha, but had never before seen any arrayed in the garb of the East, which is, however, universally worn by the Oriental Christians. We knew, that the Mussulmans regard Christians with greater esteem than those of any other religious community except their own. When we were asked, therefore, by Emir Farhan, whether we were Franks or Nazarites, we replied that we were both; fearing that he might perhaps take the Europeans for Pagans. *Mæchsen*, the merchant, was then sick; but the Emir sent for his clerk, to receive the letter in our hands, addressed to him.

Hitherto, this governor had known no Europeans but India merchants. He was surprised, when he understood, from the letters, that one of us was a physician; another in search of plants; and a third, an observer of stars. Struck with this singularity, and supposing that we might not be in very great haste, he proposed to us to stay some time at Loheia, offering to send us to Mokha upon his own camels. *Mæschén*, the merchant, who needed a physician, earnestly invited us, at the same time, to take up our lodgings in one of his houses.

We were delighted thus to find the Arabs more civilized the farther we proceeded from Egypt, and to meet with so polite a reception among the people who were the objects of our enquiries.



*(A woman selling bread.)*



enquiries. We were still more delighted to find that people themselves contributing to afford us opportunities of transverfing their country unfufpected. To hide our joy at the propofal, we expreffed our fears of danger in travelling fo near the feat of the war between the the Schiech of *Mek-krami* and the Sherriffe of *Abu Arifch*. But the Emir affured us, that we fhould be fafe from all danger at Loheia, and might travel in full fecurity through the whole territories of his mafter the Imam.

We no longer hesitated to quit the veffel. The captain, not having taken the precaution to exact payment for our paffage, when we came firft on board, now applied to the governor, begging him to compel us to pay in full for our paffage to Hodeida. The Emir generously replied, that he would pay his demand from his own purfe, if we refufed; and the merchant Mæchfen made the fame promife. We did not put the generofity of our Arabian friends to the trial; but felt ourfelves deeply indebted to them for their offers and fervices.

When we fpoke of the conveyance of our baggage to the fhore, the Emir fent his own boat for it; and, to fpare us all trouble, directed the merchant's clerk to fatisfy the officers of the customs. In the evening, he fent us an excellent fheep, as a prefent of welcome, and accom-

panied it with a letter, in which he called us his guests, and assured us of his friendship. His boat having only mat-sails, moved so slowly, that we could not bring all our effects on shore in one day, which gave us some concern, lest we might lose what remained behind, or be robbed of what lay on the shore. The Emir, understanding that we were uneasy upon this head, immediately sent some soldiers to guard our baggage.

We passed the night on the shore, whither our good friend Mæchsen, who very naturally supposed that our cooking utensils must be yet in confusion, sent us an excellent supper. Nothing was wanting but wine; and our stock of bad brandy, which we had brought from Jidda, was by this time finished. We might have supplied ourselves with wine, and other liquors, from the Jews of Sana, who manufacture large quantities of those articles: but we should have been obliged to carry them in copper vessels, which would have rendered them noxious to the health. They offered us a sort of *bowza*, which we found nauseous. We were therefore obliged to content ourselves with the prospect of living without strong liquors of any kind for some months.

Our trunks were carried next day to the custom-house: they were opened; and we were  
afraid



afraid that they might be strictly examined. But the custom-house officers behaved with great civility. We had remarked, that the Emir's attention was fixed upon our instruments solely, and that he seemed anxious to understand the uses of them : We therefore explained to him whatever he wished to know. Mr Forskal shewed him some small objects through a microscope ; and he was most agreeably surprised to see minute insects magnified to so large a size.

The house assigned us for a lodging was built in the Eastern fashion, with a square court in the middle. There was not one well-furnished room in it ; yet it consisted of several distinct apartments, into which the entrance was through an open gallery, which extended all around it. This lodging was far from being elegant, in comparison with the splendid inns in Europe ; but in Arabia, it was both elegant and commodious. At first, our court was constantly filled with crowds of people, curious to see us. This we found troublesome ; and therefore hired a porter, who suffered none to enter, but persons who had business to transact with us.

## CHAP. II.

*Of the City of Loheia.*

THE city of Loheia has stood only for these three centuries. Its founder and patron was a Mahometan saint, called Schiech *Salei*, who built a hut on the shore where Loheia now stands, and spent there the rest of his days as a hermit. After his death, a *Kabbet*, or house of prayer, was raised over his tomb; and it was afterwards by degrees embellished and endowed. Some devout persons, imagining that it would be a great happiness to them to live near the remains of so holy a person, built huts for themselves about his tomb. Nearly at the same time, the harbour of *Marabea*, a neighbouring city, in which a governor resided, was filled up. The inhabitants, upon this, deserted their city, and settled at Loheia, whither the seat of Government was also transferred.

I remarked, upon this occasion, that the Sunnites, the prevalent sect in this province, although forbidden by the Koran to pay any acts of worship to created beings, yet regard their  
saints.

saints with very singular veneration. In this part of Arabia, the posterity of the saints are treated with as much respect as is shewn to the posterity of Mahomet at Mecca. Every person who can number a reputed saint among his ancestors, is dignified with the title of Schiech, and considered as an ecclesiastic by birth. Families thus find it their interest to establish, by every possible means, the sanctity of the person to whom they owe their origin, and to maintain the authenticity of the miracles ascribed to him. In this manner is superstition daily extending its influence among the Mahometans, and feigned miracles are constantly multiplying.

The territory of Loheia is arid and barren. The harbour is so indifferent, that even the smallest vessels are obliged to anchor at a great distance from the city; and, when the tide is at ebb, laden boats cannot approach near it. Notwithstanding this disadvantage, a considerable trade in coffee is carried on from Loheia; the coffee is brought from the neighbouring hills, and exposed in one large heap for sale. This coffee is not reputed to be so good as that which comes from Beit el Fakih, and is shipped at Mokha and Hodeida. But coffee is to be purchased here upon more reasonable terms; and the carriage to Jidda costs less. On this account, several merchants from Cairo live at Loheia, and  
others

others come annually hither to make purchases of coffee. In this city, are also forty poor *Banians*, employed in different trades.

Loheia, although without walls, is not entirely defenceless. Twelve towers, guarded by soldiers, stand at equal distances round it. These towers resemble those in some of the imperial cities of Germany; the height of its gates renders it necessary to climb up to them upon ladders. In Turkey, and even in Europe, it would have been dangerous to approach near such fortifications, in order to examine them. But the Arab guards sat smoking their pipes, and drinking *Kischer*, and gave me no interruption in my walks about them. Some of the officers even invited me to sit down and partake of their refreshments. They put many questions to me concerning the military skill of the Europeans, and seemed to be surprised at what I told them. I shewed them our invention for writing without ink, and in their presence, drew with a pencil, the lines and angles necessary for laying down the plan of the city, while they had no suspicion of my purpose, but called on their comrades from the neighbouring towers to see my exhibition.

Only one of those towers, and that newly built by Emir Farhan, is such as to admit of being defended by cannons. The rest are so ill built, that the Arabs of *Hafschid*, some time since, made

made their way through them, and set fire to the city. The inhabitants are sensible of the weakness of their fortifications. After our departure, upon some hundreds of those Arabs advancing through the province, towards the shore, many of the inhabitants left Loheia, and took refuge in a small island, carrying with them their most precious effects. But their terror proved to have been premature ; for Emir Farhan no sooner put his troops in motion, than those contemptible enemies retreated.

Several of the houses in Loheia are built of stone ; but the greater part are huts constructed in that fashion which is common among the Arabs. The walls are of mud mixed with dung ; and the roof is thatched with a sort of grass which is very common here. Around the walls, within, are a range of beds made of straw, on which, notwithstanding their simplicity, a person may either sit or ly commodiously enough. Such a house is not large enough to be divided into separate apartments ; it has seldom windows, and its door is only a straw mat. When an Arab has a family and cattle, he builds, for their accommodation, several such huts, and incloses the whole with a strong wooden fence. The population of the cities of Arabia, therefore, cannot be proportionate to their extent,

Lime

Lime is prepared in the neighbourhood of this city, by the calcination of coral from the sea, in the open air, and without a furnace. In the larger masses, when they were broken, we often saw oblong shells, with the animal still alive within them. These seas abound in beautiful shells and uncommon fishes.

The water at Loheia is very bad, and is brought from a distance. The common people drink from a well, which is a league from the city. The best water, which, however, cannot be praised as good, comes from two leagues and a half's distance. As wheeled carriages are unknown here, this water is carried upon camels or asses; not in skins, as in Egypt and Turkey, but in earthen jars, a number of which hang upon each side of a camel. Within two leagues of the city is a small hill which affords considerable quantities of mineral salt.

### CHAP. III.

#### *Of the Inhabitants of Lohia.*

FROM all that we saw, and from all that befel us in this city, we judged the inhabitants to be curious, intelligent, and polished in their manners.

ners. All were eager to see the Europeans, and the wonders which they performed. After we had employed a porter, those who had no other pretext upon which they might obtain admission to us, pretended to consult our physician. One asked him to feel his pulse, and to tell him what medicines or regimen he stood in need of; while another enquired, how it came that he could not sleep?

We had one opportunity of learning their ideas of the benefits to be derived from medicine. Mr Cramer had given a scribe a vomit, which operated with extreme violence. The Arabs being struck at its wonderful effects, resolved all to take the same excellent remedy; and the reputation of our friend's skill thus became very high among them. The Emir Bahr, or inspector of the port, sent one day for him; and as he did not go immediately, the Emir soon after, sent a saddled horse to our gate. Mr Cramer, supposing that this horse was intended to bear him to the Emir, was going to mount him, when he was told, that this was the patient he was to cure. We luckily found out another physician in our party. Our Swedish servant had served among the hussar troops in his native country, and in that service, had learned some knowledge of the diseases of horses. He offered to cure the Emir's horse, and succeeded.

The cure rendered him famous : and he was often sent for afterwards, to human patients. The Arabian physicians extend their care equally to men and horses, and even to all other creatures.

When we shewed our microscopes to Emir Farhan at the customhouse, the other Arabs were all astonished as well as he, to see the size of the insects so much magnified. A servant, who saw one of those magnified insects, said that they were the growth of Europe, and that those of Arabia, were, in comparison, exceedingly diminutive. But, nothing surprised the people of distinction more, than when they saw through a telescope, a woman walking : they could not conceive how it happened, that although she appeared topsy-turvy, yet her under garments did not turn about her ears, and exclaimed repeatedly, *Allah Akbar*, God is Great.

The children, observing that we gathered insects, brought great numbers, which they asked us to buy. Those who were grown up, shewed also many indications of a turn for industry, which if properly directed and encouraged, might render this people a commercial nation.

Two Arabs came, one day, to see us eat. The one was a young nobleman of Sana, who had received a good education ; the other a man of some consequence, from the province of *Hachtan*, where few strangers are ever seen, and the greatest



est simplicity of manners still prevails. When we invited them to dine with us, the latter earnestly replied, " God preserve me from eating " with infidels who believe not in God." When I asked him some particulars concerning his country, he replied, " What is my country " to you? Do you want to conquer it?" He was astonished at every thing he saw, our spoons, our plates, our forks. He asked some simple questions which excited laughter. He then went out in a passion, and his companion from Sana had some difficulty to persuade him back. When he came back, he saw whole fowls before us, which surprised that sober Arab not a little, as he imagined that we had eaten too much before. When, at last, he saw Mr Von Haven about to carve one of these fowls, he stepped forward, and seized him by the arm, saying, with a peevish tone, " What! wilt thou eat still?" He then went out in a rage, and would not return. The young man from Sana apologized for him, and begged us to excuse the simplicity of his countryman.

Mr Baurenfiend and I sometimes diverted ourselves with playing on the violin, which led such as happened to overhear us, to think us musicians. A rich merchant sent for us to come with our instruments to his house. We refused, because the Arabs look with contempt upon mu-

ficians by profession. The merchant, being old, and not able to walk so far, mounted an ass, and came with two servants supporting him, to our house, in order to gratify his curiosity, by seeing and hearing us. He was very polite, and assured us, that he had no aversion to Christians ; for, that a diversity of religions was tolerated by God, the Creator of all. After some conversation, he expressed a wish to see our violins, and hear us play upon them. We played some solemn tunes, which are more to the taste of the Orientals, than our gayer music. He seemed to be pleased, and offered each of us half a crown at parting. The Arabs refuse no presents, however small, and he was not a little surprised when we declined accepting his money ; especially as he could not conceive what inducements any person could have to learn music, if not to gain by it.

This merchant was one of those few who wear their beards dyed red ; a custom which seems to be disapproved by the more judicious Arabs. His reason to us was, that a red beard was handsomer than a white one ; but others told us, that he had the weakness to think to conceal his age by this silly disguise. He told us, that he was above seventy years of age ; but his acquaintance affirmed that he was not under ninety. We had observed of the Mussulmans in general, however,  
that

that they seldom know their own age exactly. They reckon by the most remarkable incidents in their lives, and say, I was a child when such an event happened, or when such a one was governor of the province or city.

This merchant often afterwards invited us to his house, and became at length so familiar, as to entertain us with a detail of his adventures. If we might believe his story, he had enjoyed, one after another, near an hundred young and beautiful female slaves, all of whom he had sold, given in marriage, or restored to liberty, after keeping them for some time. He had still two of these ; and he would die content, he said, if he could only forget the frailty of old age now and then in their company ; he offered to make our physician a considerable present, if he could restore him so much of the vigour of youth, as might qualify him for this enjoyment. Another merchant, who was fifty years of age, had promised our physician an hundred crowns, if he would give him some remedies to fit him for the enjoyment of some young and beautiful female slaves, whom he had in a house at Mecca. But he was so exhausted by excessive indulgence, that neither Mr Cramer's prescription, not yet those of the surgeons of some English ships, whom he had before consulted, could restore his genial vigour.

The

The women of Loheia wear large veils in the street, which cover their countenances so entirely, that only one of their eyes can be discovered, and that but imperfectly. Yet they make no difficulty of unveiling before strangers, as they pass, especially if they happen to think themselves pretty, and are sure that they are not observed by any of their countrymen. Mr Baurenfeind made a drawing of one of these females. Her brow, cheeks, and chin, were ornamented with black spots, impressed into the skin, and she had also her eyes artificially blackened.

#### CHAP IV.

##### *Departure from Lobeia.*

AFTER examining all that seemed worthy of notice in this city, and its neighbourhood, we became desirous to proceed on our journey, and to visit the other parts of Yemen. It was requisite, however, that we should assign a reason to our friend Farhan for our earnestness to depart. By good fortune we learned that an English vessel was arrived at Mokha: but this vessel, the Emir well knew, was not to sail from that harbour till June. We told him, therefore, that we  
had

had some immediate business to transact with our countrymen that were newly arrived ; upon which account we meant to set out for Beit el Fakih, and after resting there a short time, to continue our journey to Mokha. He answered, that we were surely dissatisfied with our entertainment at Loheia, otherwise we would not think of quitting it so soon ; and yet no governor could take more concern to serve us than he. After convincing him that we were actually under a necessity of setting out for *Mokha*, we prepared for our departure.

We had made a large collection of natural curiosities, the carriage of which by land would have cost a great expence. We resolved, therefore, to send by sea our trunks, and all the baggage that we were not likely to need at Beit el Fakih. The governor did us the kindness of sending, by the same conveyance, a letter to the *Dola* of Mokha, in which he asked him to suffer our effects to remain untouched at the custom-house, till we ourselves should arrive.

When we sent to take leave of our friend Emir Farhan, he was indisposed, and we could not see him. But when he heard, that we had determined to set out, he desired that we would come to him very late in the evening. We found him in company with several Arabs ; before him lay an English telescope which I had lent him

a piece of silk stuff, and a parcel of crowns. He would return me my telescope, but I insisted that he should keep it ; which, after long refusal, he at last, with visible satisfaction, consented to do. The piece of silk, with twenty crowns, were a present intended for our physician ; and the rest of the crowns he pressed us to accept, in order to pay the hire for our asses and camels. He and his company testified the strongest surprize, when they saw us refuse the money thus offered us ; for instead of refusing, Turkish travellers are ready to demand such gratuities.

We were unwilling to be burthensome to the Arabs, and would therefore accept of nothing from them, without making a recompense. We made the Emir a present of a watch, which, having never before had one of his own, he knew not how to manage. A merchant from Cairo, who was settled at Loheia, promised to wind it up every day. We parted with sincere regret from this good governor.

We hired camels for our baggage, and horses for ourselves. In Arabia, Christians are not prohibited the use of horses ; but these can rarely be had for hire. The usual mode of travelling here, is upon asses ; which in this province are large, strong, spirited, and walk with a pace, not the most pleasant to the rider.

Travelling

Travelling being as little exposed to danger in Yemen, as in any other country in the world, we did not need to wait for the setting out of any caravan. We therefore left Loheia alone, on the 20th of February, sending the camels before, and following them ourselves, within a few hours, upon our asses.

## CHAP. V.

*Route by Tehama.*

THE territory of Yemen is naturally divided into two distinct provinces. That part which borders on the Arabic gulph is a sandy plain, which, as it spreads backward, rises by a gradual ascent, into hills, and terminates in a lofty range of mountains. The plain is called *Tehama*. We had to cross it on our way to Beit el Fakih.

In the first day of our journey, we travelled through a parched and barren tract of country, along an arm of the sea, which penetrates a considerable way into the land. We rested in a coffee-house situate near a village. *Mokeya* is the name given by the Arabs to such coffee-houses which stand in the open country, and are intended, like our inns, for the accommodation of travellers.

They are mere huts, and are scarcely furnished with a *Serir*, or long seat of straw ropes ; nor do they afford any refreshment but *Kischer*, a hot infusion of coffee-beans. This drink is served out in coarse earthen cups ; but persons of distinction carry always porcelain cups in their baggage. Fresh water is distributed *gratis*. The master of the coffee-house lives commonly in some neighbouring village, whence he comes every day to wait for passengers.

After a journey of six German miles, we arrived by midnight, at a large city in which a *Sub-Dola* resides, with a few soldiers. Emir Farhan had given us a letter to the deputy-governor, with an order to the inhabitants to supply us with a sheep, which, however, we did not chuse to accept. But we came afterwards to understand, that the inhabitants had been obliged to pay a sum of money equivalent to the value of the sheep, which had been shared between the *Sub-Dola* and a servant of the Emir's who accompanied us, upon business of his own. In the other villages through which we passed, therefore, we made no difficulty of accepting the sheep which the Emir had ordered us.

Through the whole country, we found water scarce and bad. But we met with many large villages, less distant from one another than we should have expected in so barren a plain. *Me-*  
*negre*



*egre* is one of those villages, of which we were led to take particular notice, by finding in it the first *Manfale* that we saw. A *Manfale* is a house in which travellers are received and entertained *gratis*, if they will be content with such treatment as is usual in the country ; they are all lodged in one common apartment, which is furnished with a *Serir*, and are served with *Kischer*, hot millet bread, camels milk and butter. When the master of this *Manfale* understood that some European guests were arrived, he came to see whether his servants treated us properly ; and was going to kill a sheep for our entertainment, if we had stayed longer. He caused wheat bread to be baked for us, which is in this province very rare ; and made them bring cow-milk, when he saw us nauseate the viscosity of the camel's milk. Our Arabian servant let us know, that he might be disobliged, if we should offer any compensation for his kind hospitality ; but the attendant who served us with those things, took an opportunity, in a place where he could not be seen by his master, to ask a small gratuity.

At *Dabbi*, a large village, where is a mosque, the tomb of a saint, and several houses built of stone, we stayed a whole day. Near this, we saw a tannery, and a manufacture of earthen ware, which is prepared in the open air, and without a furnace. We saw, likewise, indigo

manufactured here ; it is sold at a cheap rate, but is of a bad quality. Much of this dying stuff is used here ; for the women, among the commonalty, wear blue shirts and drawers.

From this village, there is a direct road leading to Beit el Fakih. But the tract of country through which it passes, is extremely arid, and almost uninhabited, and affords scarcely any water. We therefore preferred a longer road, nearer the mountains, and found reason to be pleased with our choice ; for we met with several small woods, a number of villages skirted with bushes, and many wells, which were from an hundred and sixty, to an hundred and seventy feet deep ; but happily for both men and beasts, dug in sloping ground ; for, as the water is to be raised by a cord dragging a leathern bucket, this is more easily accomplished in a going down hill, than if the ground were barely level, or an ascent were to be climbed.

We passed two large villages, under the jurisdiction of the governor of Beit el Fakih ; but in neither of these did any thing remarkable offer itself to our observation. But in two places upon this journey, we saw spots scattered with small villages, bearing all the same name ; from which we were led to think, that some small detached tribes might have settled, each in a particular district of this province. We passed also  
two

two of those vallies so common in Arabia, which, when heavy rains fall, are filled with water, and are then called *wadi*, or rivers, although perfectly dry at other times of the year.

After resting a night in one of those wretched coffee-houses, we arrived, in the morning of the 25th of February at Beit el Fakih, and had our trunks sent immediately to the custom-house; but they were not inspected till noon, and then in the presence of the Dola. We, in the mean time, delivered letters of recommendation from Mæhsen of Loheia to *Ambar Seif*, one of the principal merchants in Beit el Fakih. This worthy man received us in a very obliging manner, hired us a house, saw our effects carried thither, and invited us to dine with him, till we could have matters put into order in our own habitation.

## CHAP. VI.

### *Of the City of Beit el Fakih.*

THIS city is situated on a plain, which, although far from being naturally fertile, is, however, carefully cultivated. The houses join not  
one

one to another, but are built separate. Many are of stone; and the mode of building is every day improving: many, however, are still in that style of architecture which I had occasion to remark when speaking of Loheia. In the city of Beit el Fakih is a citadel, which is thought of the utmost importance in a country where armies are without artillery.

The house which we occupied was a building of stone; but the proprietor had been dislodged by a species of ants, named, by the Arabs, *Ard*. These ants, which are well known to naturalists, form covert ways, through which they introduce themselves into houses, where they destroy equally cloths and provisions of all kinds. They are not less troublesome in gardens, where they also form their covert ways, between the root and the top of trees, wasting the sap, and devouring the buds and the extremities of the branches. Our chambers were full of them: We took the measures which are ordinarily employed, to quit ourselves of them; destroying their cells and passages several times successively. The insect indeed restores these with amazing rapidity, especially in the dark; but it at length yields. On our way hither, we had observed a number of bushes covered with earth, in which were a vast quantity of galleries formed by those little animals. The  
shrub

shrub which they had attacked in this manner was always withered.

The city of Beit el Fakih is not of ancient origin. It has existed only for some centuries; and, like Loheia, owes its rise to a saint, called *Achmed ibn Musa*, from whom it has derived its name; Beit el Fakih meaning *the house or dwelling of the sage*. The tomb of that saint is shewn without the city, upon a sandy hill, where a fine mosque has been reared. At first, some devout persons built themselves cottages round the tomb. The harbour of *Gbalejka* was about the same time choaked up; and the inhabitants of that city, for the convenience of trade, then removed all their effects to the vicinity of this tomb, and settled about it. When it had thus become a considerable city, the Lord of the territory built a citadel for its defence, in a place where water had been found. The city is now nearer the tomb; and the vicinity of the tomb is almost deserted.

That saint was a great worker of miracles. The following is the most wonderful which he performed. A Turkish Pacha, who had been for twenty years a captive in Spain, where he was bound with massy and ponderous chains to two large stones, had long invoked, in vain, the aid of several different saints. At last, he be-thought him of the great Achmed, and invoked him

him also in his turn. The saint stretched out his hand from his tomb ; and, at that very instant, the Pacha arrived from Spain, bearing with him his stones and chains. The miracle took place on the evening of the anniversary festival of the saint, in the presence of many witnesses. Such a miracle, of so late a date, and performed so publicly, they consider as proved by the most unexceptionable evidence.

So modern a city cannot contain many antiquities of an interesting nature. Yet I copied here an ancient *Kufic* inscription, in the presence of many spectators, none of whom suspected me, as the Egyptians had done, of any intention to seek out and pilfer their treasures. They were all very obliging, and especially the *Schechs*, or learned Arabs, who seemed pleased that strangers should shew a desire to acquire their language. In this city, as well as in Loheia, I obtained much information from a class of Arab literati, who come much about us. These are denominated *Fakih*, and no where through Arabia do their circumstances appear to correspond to their merit.

The city of Beit el Fakih is in a favourable situation for trade ; being only half a day's journey from the hills in which the coffee grows, and but a few days journies from the harbours of Loheia, Hodeida, and Mokha, from which  
this

this commodity is exported ; it naturally becomes the most considerable mart for it. This trade brings hither merchants from Egypt, Syria, Barbary, Persia, Habbesch, India, and often from Europe. Here are also, as in all the other great towns in Arabia, a number of Bannians, all of them natives of Diu, who are allowed the free exercise of their religion. Yet they dare not bring their women hither, nor burn their dead : and these prohibitions induce them to return to their native country, as soon as they have accumulated a little fortune.

Beit el Fakih is the residence of a Dola, whose jurisdiction extends over a large district. This Dola seemed to take little concern about us ; and his indifference left us more at liberty than we had been at Loheia. Emir Farhan, having understood that Mr Forskal rambled out through the neighbourhood by himself, thought that he might fall into some mishap, by exposing himself so carelessly, and therefore would not suffer us to go out of Loheia, without having one of his soldiers to accompany us. This kind of assiduity proved troublesome to us ; as we did not wish to have a witness to overhear all our enquiries, and spy all our operations. Besides, we found the inhabitants of Yemen in such a state of civilization, that we could travel among them with

the same safety as in Europe. The Dola of Be-  
it el Fakih did us a real favour by neglecting us,  
and suffering us to travel about the country, un-  
incumbered with attendants.

## SECTION



## SECTION IX.

EXCURSIONS THROUGH THE COUNTRY ABOUT  
BEIT EL FAKIH.

## CHAP I.

*Journey to Ghalefka.*

IN order that we might avail ourselves of the liberty which we enjoyed at Beit el Fakih, I, for my part, purposed to visit some places which are now ruinous, but were once famous, and are mentioned by Abulfeda. I hoped that I might discover some inscriptions, tending to explain what changes the manners and language of this province had undergone: I accomplished, at least in part, what I desired.

As I was convinced that I might travel in safety through all Tehama, I resolved to go by Ghalefka, and to perform this expedition in as simple a guise as possible, and without any ap-

pearance of splendour or opulence that might prove a temptation to robbers. I hired an ass; and its owner agreed to follow me as my servant, on foot. A turban, a great coat wanting the sleeves, a shirt, linen drawers, and a pair of slippers, were all the dress that I wore. It being the fashion of the country to wear arms in travelling, I carried a sabre, and two pistols hung by my girdle. A piece of an old carpet was my saddle, and served me likewise for a seat, a table and various other purposes. To cover me at night, I had the linen cloak which the Arabs wrap about their shoulders, to shelter them from the sun and rain. A bucket of water, an article of indispensable necessity to a traveller in these arid regions, hung by my saddle. I had for some time endeavoured to suit myself to the Arabian manner of living, and now could spare many conveniences to which I had been accustomed in Europe, and could content myself with bad bread, the only article to be obtained in most of the inns.

On the 7th of March, I set out from Beit el Fakih; and, before I had travelled a mile, saw several villages; but, upon all the rest of the way to Ghalefka, which is four miles and a half, I saw not a single dwelling, nor any mark of human industry, but a few wells. For the two last miles, the way lies through so sandy a tract,

a tract, that my guide often lost himself; such are the continual changes which the wind produces on the scenery, by demolishing the hillocks, carrying the sand about, and forming others. We were even obliged to turn several times out of what we knew to be the true direction, in order to avoid being buried in some of those hillocks which were then forming. Ghalefka is at the same distance from *Zebid* as from *Beit el Fakih*.

Ghalefka was once a famous city; and the sea-port town of *Zebid* was then in an equally flourishing condition. That harbour is now filled up, so that no ship, of however small burden, can enter it: Not only has the sea receded, while the banks of coral have been augmented, but a quantity of sand has been here accumulated by the winds, which actually rises into a hill of considerable height. The ruins of a mosque are still to be seen here, which was dedicated to a saint, who, by his prayers, obtained from Heaven an excellent spring of water, for which, the inhabitants believe, that they ought still to be grateful to him. About a score of cottages now hold all the inhabitants of this once flourishing city; and dates, with the milk and flesh of a few sheep, are all the provisions they have.

The

The sea affords them no fish, nor any thing else, but salt ; of which every person may have as much as he pleases, upon paying a small fee to the Dola of Beit el Fakih's secretary.

In a burying place near this poor village, I found two stones bearing *Kufic* inscriptions ; one of them was large, and stood on end ; the other lay flat upon a tomb, and was but small. The inhabitants could not comprehend for what reason I was so eager to copy the inscriptions from the larger stone ; but when I returned next day to do the same for that upon the smaller stone, I found it to have been carried away in the night. I applied to the *Hakim* or judge of the village, and offered him a trifle if he could procure me another sight of it. He led me through many turnings and windings to a poor hut, in which was the tomb of another saint ; and we there found the stone that I was in search of ; by his account of the matter, it had not been hidden by the inhabitants, but the saint had brought it hither himself. Notwithstanding the saint's care of it, the *Hakim* offered me this stone with me to Beit el Fakih, if I would be at the expence of having it conveyed.

## CHAP. II.

*Return to Beit el Fakih by the way of Hodeida.*

I SET out next day from Ghalefka, with my afs and his owner. The road lies, for the greater part of it, along the shore, through a sandy and barren country. The only vegetables by which it is enlivened, are a few date trees. A number of coffee-houses, however, and one village occur here to the traveller. At some distance from the village, are a few houses scattered among groves of date-trees, but which are inhabited only in the season when the dates are gathered. I arrived the same evening at Hodeida, which is about five German miles distant from Ghalefka.

The harbour of Hodeida is somewhat better than that of Loheia. Yet large vessels cannot enter it. The Dola of Hodeida is accountable only to the Imam. But his jurisdiction is confined to this city. His revenues consist in part of the duties upon coffee exported. The mansion of the Dola, the custom-house, and the houses of the principal merchants are stone buildings. The rest of the town consists of huts built in the ordinary stile. Near the sea, stands a small citadel,

del, which could not prove a very strong defence. This city has also its patron saint, Shech *Sddik*, who is honoured with due veneration.

At Hodeida, I found my friends Von Haven and Cramer, who had come hither to deliver two letters of recommendation, from our friends in Jidda to the Dola, and an eminent merchant in this place. They had been received, lodged, and treated in the kindest manner. But I, not being disposed to lose my time in visits, returned on the next day, which was the 9th of March, to Beit el Fakih.

In this season of the year, night is always preferred for travelling through Tehama. I should not have had it in my power, therefore, to distinguish such objects as deserved notice, if I had not chosen to depart from the prevalent custom, and to expose myself to the torrid heat of the day.

On the road, are a number of coffee-huts, but very few villages. A mile and a half from Hodeida, there is a well of excellent water, which is carried to that city for the use of the inhabitants; the water which they have nearer, being very bad. As I approached Beit el Fakih, I passed through some pauntry villages; and arrived at my place of destination, on the same day upon which I had set out. The distance between Beit el Fakih and Hodeida, is, by my estimation, seven German miles; and this journey I performed,

med in one day, under the most scorching heat and upon a hired afs.

### CHAP. III.

#### *Journey to Zebid.*

HAVING found the Arabs very civil, and having met with no disagreeable accident in my first excursion, I was impatient to set out again. I accordingly departed for *Zebid* on the 11th of March, to see the remains of that famous city, which was once the capital of *Tehama*; and to investigate some ancient inscriptions which were said to be concealed at *Tabæte*, a small town in that neighbourhood. An Arab who was learned, but poor, accompanied me in this expedition, and was glad of the opportunity of visiting an old friend at *Zebid*, without expence. I was no less pleased to have him for the companion of my journey, as his conversation was very entertaining.

After passing by several coffee-houses, and through some small hamlets, we came to a large village called *El Mahad*, standing in a beautiful valley which receives the waters that fall from *Mount Rema*. In the rainy season, these waters form a river which spreads into several branches,

and fertilizes the adjacent lands. A large quantity of indigo grows in this valley. In this neighbourhood, too, there stood anciently a considerable city, called also El Mahad ; but of it no vestige now remains.

Near Zebid are some heaps of stones, which are said to be a part of the ruins of another large and ancient city that was called *El Haud*. I arrived early in the morning at Zebid ; having travelled in a short time five German miles, which is the computed distance between this town and Beit el Fakih.

Zebid is situate near the largest and most fertile valley in all Tehama. It was dry when I visited it ; but, in the rainy season, a large river runs through it, and being, like the Nile, conducted by canals through the neighbouring fields, communicates to them an high degree of fertility.

Zebid was once the place of a sovereign's residence, and the most commercial city in all Tehama. But, since the harbour of Ghalefka was choaked up, its trade has been transferred to Beit el Fakih and Mokha ; and this city now retains nothing but the shadow of its former splendour. Viewed from a distance, it appears to some advantage, by means of the mosques and *Kubbets*, of which it is full. Several of those mosques were erected by different Pachas who resided here,



here, during the short period while this part of Arabia was in the possession of the Ottoman Porte. But Zebid pays dear for its exterior magnificence; its inhabitants are impoverished by the numerous clergy belonging to those pious foundations, by whom the wealth of this place is almost wholly engrossed. I was told, as a matter of certainty, that if the whole revenue of the territory be considered as divided into five parts, the clergy receive three of these, the Imam one for the taxes, and the inhabitants have only one-fifth remaining for their maintenance.

The Turks have left here one useful monument of their power; an aqueduct, which conveyed water from the hills into the city. But this work has been so neglected, that only its ruins now remain, and the inhabitants are obliged to content themselves with water from their draw-wells; which is fortunately not bad, and in such plenty as to water many fine gardens that are to be seen in the neighbourhood of the city.

Abulfeda ascribes eight gates to Zebid; but of these, only five are now standing, and the river is gradually breaking down a part of them. The walls of the Old City are demolished, and the very ruins are sold by poor people who gather out the stones, and sell them for building new

houses. The present buildings occupy about one half of the ancient extent of the city.

Zebid is still distinguished for an academy, in which the youth of Tehama, and of a part of Yemen, study such sciences as are cultivated among the Mussulmans. This is, besides, the seat of a Dola, a Mufti, and a Cadi, of the sect of *Schafey*; and of two other Cadis of the sect of *Zeidi*, to which the Imam and the greater part of his subjects profess to belong.

In the inn, I met with the vainest and most foolishly loquacious man I had yet seen among the Arabs. He was a Sherriffe, or nobleman of the first rank, but, being poor and beggarly, travelled about the country, living at the expence of the more opulent professors of his religion. Having been in Egypt, Syria, and even Abyssinia, he boasted, that he could speak several foreign languages, although all that he knew of these, was, a few proverbs. I wished to obtain some information from him concerning the countries through which he had travelled; but he could tell nothing but the names of a vast number of Schiechs, Pachas, and Dolas, by all of whom he pretended to have been received with the honours due to a descendent of Mahomet. He disgusted and sickened me with everlasting babbling about his genealogy and high birth. He looked with disdain upon the Turkish *Scher-*  
*riffer*

*riffes*, and the Arabian *Seids*, because they connected themselves in marriage with strange women. No person, in his family, he said, had ever married a vulgar wench. He gave the name of *Sberriffa*, to a poor woman who made coffee for us, this being the title by which ladies of the highest quality are here distinguished; and harangued long upon her pure and illustrious genealogy. His son, a boy of ten years, who acted as his servant, never received another name from him than *Sberriffa Achmet*. The father had hired only one *Serir* for his son and himself together: whereas every other traveller who is not absolutely mendicant, hires here a separate couch, just as separate rooms are occupied by different travellers in the inns of Europe. With all those airs of greatness, he often abused his son, and called him *Kælb ibn Kælb*, dog son of a dog.

When I had finished my researches at Zebid we set out on the 12th of March, and, after a ride of two German miles, reached *Tabæte*, which was once a town of some magnitude, but has now dwindled to a small village. The road leads still through *Wadi Zebid*, the vale or the bed of the river; in which the fields had a beautiful and rich appearance, wherever they had not been encroached upon and ravaged by the torrents. Much indigo is raised here; I counted

counted more than six hundred large vessels, in which this colouring matter is prepared for sale.

In this village are also several mosques and houses of prayer, reared over the tombs of saints or opulent persons. *Ibn Haffan* is the chief of the saints. His tomb is always illuminated by night with lamps; and one of his descendants keeps a *Manfale*, or house of hospitable entertainment, in the village. I lodged in a common inn: but the master of the *Manfale* came to invite me to his house, and, when he found me unwilling to remove, sent me a good supper. I had been told, that the masters of *Manfales* accept no money; But he of *Tabæte* did not refuse a small gratuity.

Finding nothing remarkable in this village, we set out upon the 13th of March, for Beit el Fakih. I saw no houses by the way except the populous village of *Murra*, situate in the beautiful vale *el Mahad*. In this village are many *Kubbets*, and a large *Manfale*, in which thirty or forty people are daily entertained (cc).

## CHAP. IV.

*Journey to Kabbme.*

BEING now still more satisfied by experience of the ease and security with which a person might travel through Yemen; I immediately prepared for another excursion. The approach of *Ramadan*, which was this year to begin on the 16th of March, gave me some concern.

I was afraid, that the Mussulmans, who lived so near the Holy City, might be still more rigid observers of this fast, than their brethren who were placed at a greater distance. The Egyptian Arabs, who had been in company with us in the preceding Ramadan, kept the fast as religiously, while we were travelling, as they could have done at home. Through the whole day they would eat or drink nothing; and they were displeased to see us take the smallest refreshment. I should not have liked to suffer the same inconveniences here. But I was not a little surprized to find, that the Arabs of Yemen were less scrupulous, and, upon a journey, continued to take the usual refreshments; without mortifying themselves with abstinence; but intending, as they said, to keep Lent for as many days next month. But it is probable, that they  
would

would not always recollect the number of days very accurately (DD).

After being thus satisfied, that, although it was Ramadan, I might still eat as usual, I set out upon the 19th, accompanied only by the owner of the ass upon which I rode, for Kakhme where I expected to find some remains of antiquity in the ruins of the city *Lelue*. I passed by some villages; and, nearer the mountains, villages are indeed more numerous. The most considerable of those which I passed was *el Achsa*, famous for the tomb of a saint, named *Schiech el Achsa*, son to the holy *Achmet ibn Musa*, whom I have before mentioned as the patron of Beit el Fakih. I also crossed a vale, through which runs a river which joins the river of *Rema*. In the rainy season, the latter holds its course to the sea, and enters it near *Schurem*.

I went, immediately after my arrival at Kakhme, to search for the antiquities of *Lelue*. But I found only a large burying place, filled with pentagonal stones, each eight inches in diameter, and four or five feet long. When I saw those stones, so uniformly of this regular figure, I was at first inclined to think, that they might have received it from the hand of art. But I soon perceived a hill in the neighbourhood wholly composed of pentagonal stones, where those people had found the seemingly artificial ornaments

ments of their burying place. The rocks of that hill are a pile of vertical columns, of the figure and thickness above mentioned, rising one over another, as well as spreading for some extent, in a parallel body, and seemingly joined by a sort of slight cement. I saw some other piles of rocks of the same sort, in other places through Arabia. After my return to Europe, I found, in a manuscript written by Mr *Kænig*, that this learned Dane had discovered in Iceland, mountains consisting of similar pentagonal columns, arranged in a vertical position, each column three ells in height, and half an ell thick. These stones are called by naturalists, *Basaltes* (EE).

After examining the few curiosities which Kakhme afforded, I returned to Beit el Fakih, purposing soon to set out on some new excursions.

## CHAP. V.

### *Journey to Coffee-Mountains.*

DURING my absence, Mr Forkall had not been idle upon the hills where the coffee is produced, whither he had gone to prosecute his botanical researches, His description of that part of

country had already induced Messrs Cramer and Baurenfeind to follow him : I also resolved to join my comrades, that I might breathe cooler air, and drink better water. The space I had to travel was only half a day's journey ; and, in the course of this, I met with nothing remarkable.

I soon came within sight of the small town of *Hadie*, situate upon one of the foremost eminences. The roads are very bad : A causeway was indeed formed by the Turks ; but it has been suffered to fall away, without receiving any repairs. My friends, whom I had expected to find in this town, were in the gardens upon the hill. I came up with them, after travelling two hours longer, near *Bulgosa*, one of those villages whose inhabitants subsist upon the profits which their crops of coffee afford. Neither asses nor mules can be used here : the hills are to be climbed by narrow and steep paths : Yet, in comparison with the parched plains of Tehama, the scenery seemed to me charming ; as it was covered with gardens and plantations of coffee-trees.

In the neighbourhood of Kakhme, I had seen only one small basaltic hill ; but here, whole mountains were composed chiefly of those columns. Such detached rocks formed grand objects in the landscape, especially where cascades  
of



of water were seen to rush from their summits. The cascades, in such instances, had the appearance of being supported by rows of artificial pillars. These basaltic columns are of great utility to the inhabitants: the columns, which are easily separated, serve as steps where the ascent is most difficult; and as materials for walls to support the plantations of coffee-trees, upon the steep declivities of the mountains.

The tree which affords the coffee is well known in Europe; so that I need not here describe it particularly. The coffee-trees were all in flower at *Bulgoſa*, and exhaled an exquisitely agreeable perfume. They are planted upon terraces, in the form of an amphitheatre. Most of them are only watered by the rains that fall; but some, indeed, from large reservoirs upon the heights; in which spring water is collected, in order to be sprinkled upon the terraces; where the trees grow so thick together, that the rays of the sun can hardly enter among their branches. We were told, that those trees, thus artificially watered, yielded ripe fruit twice in the year: but the fruit becomes not fully ripe the second time: And the coffee of the second crop is always inferior in quality to that of the first.

Stones being more common in this part of the country, than at *Tehama*, the houses, as well as of the villages, are those which are scattered so-

litarily over the hills, are built of this material, Although not to be compared with the houses in Europe, for commodiousness or elegance, yet they have a good appearance ; especially such of them as stand upon the heights, with beautiful gardens, and trees, arranged in the form of an amphitheatre, around them.

Even at *Bulgosa*, we were greatly above the level of the plain from which we had ascended ; Yet, scarcely had we climbed half the ascent to *Kufma*, where the Dola of this district dwells, upon the loftiest peak of this range of mountains. Enchanting landscapes there meet the eye upon all sides.

We passed the night at *Bulgosa*. Several of the men of the village came to see us ; and, after they retired, we had a visit from our hostess, with some young women accompanying her, who were all very desirous to see the Europeans. They seemed less shy than the women in the cities : their faces were unveiled ; and they talked freely with us ; As the air is fresher and cooler upon these hills, the women have here a finer and fairer complexion than in the plain. Mr Baurenfeind drew a portrait of a young girl who was going to draw water, and was dressed in a shirt of linen, chequered blue and white. The top and the middle of the shirt, as well as the  
lower

lower part of her drawers, were embroidered with needle-work of different colours.

On the 10th of March, we returned downwards as far as *Hadie* ; a place well known to the Europeans ; who come hither from Beit el Fakih, to pass some time occasionally in this little town, where the air is cool, and the water fresh and pure. It is, however, but ill-built, and has nothing else of consequence, except its trade in coffee, which the inhabitants of the hills bring down upon certain days in the week. After the duties are paid to the Dola, the coffee is packed up and conveyed upon camels, either to Beit el Fakih or directly to Hodeida.

We enjoyed a singular and beautiful prospect from the house of the Sub-Dola at Hadie, and returned in the evening to Beit el Fakih, by the same way by which we had gone, in our journey up the mountains.

## SECTION

## SECTION X.

JOURNEY THROUGH THE MOUNTAINOUS PART  
OF YEMEN.

## CHAP I.

*Departure from Beit el Fakih.*

WE met with less difficulty in the prosecution of our researches at Beit el Fakih, than any where else through Yemen. The inhabitants of that city were no strangers to European manners, and knew that we could not, like them, rest constantly in one place. They were therefore nowise surprized at our excursions, but were fully satisfied when we told them, that the exercise was necessary for our health.

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Our Friends, whom Mr Forkal and I consulted upon the subject of our expeditions, could not comprehend why we chose to travel about in the season when the heats were most intense; while they who were accustomed to the climate, never went without doors when they could avoid it. Believing, that we had come into Arabia, only to find an opportunity of a passage to India, they advised us to take no fatigue, but to attend to our health. At length, when they saw us persist in neglecting their advice, and observed, that we lived at a considerable expence, without seeking to gain by trade; they began to imagine, that we had the art of making gold, and that Mr Forkal, in his excursions upon the mountains, was seeking plants which might be necessary in this great work. My astronomical observations, again, acquired me the reputation of a magician.

Happily for us, these shrewd conjectures were confined to the small circle of our acquaintance. The Dola seemed to have absolutely forgotten us, and had as yet made no enquiry concerning our purpose in visiting his dominion. I was desirous, therefore, to avail myself of this short period of liberty, and to penetrate into the interior parts of Yemen, after rambling through the environs of Beit el Fakih, in Tehama. The southern part of the mountains I expected to see, in a journey which we purposed to make from Mokha to Sa-  
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na ; at present, therefore, I determined to visit *Udden* and *Taæs*. But I found that the situation of these towns had been represented to me, as more northern than it really was.

Through all Tehama, travelling is equally safe by night as by day. Still, however, I feared that it might be dangerous to travel alone in a mountainous country, in solitary roads, where disagreeable accidents might befall one by day not less than by night. Besides, I could not speak the language of the Highlanders, which differs considerably from that of the inhabitants of the plain. For all these reasons, I was induced to beg Mr Forskal, who had learned something of the language of the Highlands, upon the coffee-mountains, to accompany me in my intended expedition. My friend agreed, in the hope of finding new matter for his botanical researches.

The preparations for our journey were easily made. We hired two asses, and the owner attended us on foot, as our guide, our servant, and occasionally our interpreter. We had already large beards in the Arab fashion ; and these, with our long robes, gave us a very oriental appearance. To disguise ourselves still more, each of us assumed an Arabic name ; and, under these pretensions, our real condition was so perfectly concealed, that even the owner of asses thought

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us Christians of the East ; and had no suspicion that we were Europeans. In this garb, and attended by the as-hirer, we set out on the 26th of March, from Beit el Fakih,

## CHAP. II.

### *Route by Udden.*

WE passed through several villages in crossing the plain, and, after a journey of five German miles and a half, reached *Robo*, where is a weekly *Suk* or market. Here we lay the first night.

Next day, after advancing a mile farther, we entered upon the mountains. Near the first village, we observed a running stream, the first we saw in Arabia. Till it enters Tehama, this river is called *Wadi Zebid*. Its channel is very broad ; but as no rain had for a long time fallen, the stream covered the breadth of twenty, or four and twenty feet. In this place it runs with a considerable current ; but in Tehama it spreads into a shallow lake, and is lost among the sands.

The same day, we passed near Mount *Sullam*, where, from the account given by an Arab who lived in the country, I had been led to expect that I should find hieroglyphics or inscriptions,

cut upon the rock. But, I found only some figures which had been impressed at an idle hour by some shepherd, and were as coarsely executed as those upon Mount Sinai. We lay at *Machsa*.

The road by which we travelled is not much frequented by travellers. The ways are very bad and unsafe, and scarce a house appears upon any hand. Within these few years, however, they have become less dangerous than they were before. The lord of *Udden* has placed some soldiers with a Sub-Dola, at *Machsa*, who is responsible for the thefts or robberies that happen in his district. This regulation of the police has dispersed the robbers.

*Machsa* is one of the villages in which weekly fairs are held. The houses are still more wretched here than in *Tehama*. They have no walls, and consist merely of a few poles laid together, and covered with reeds. We could scarcely lodge in one of those huts; so small were they, that a person could not stand straight in the middle; and two persons lying together upon the floor, occupied the whole area of the house. It would not have held a single *Serir*. The inhabitants sit and sleep upon the bare ground. The air being colder in this part of the country, than in *Tehama*; the people here put on a bag upon their bodies when they go to sleep, and are warmed by their natural perspiration. In none of the  
inns,



inns, could we find any other sort of food but coarse *Durra* bread, made of millet with camel's milk ; but the water is every where delicious.

On the 28th of March, we passed, by winding roads, through a district in which the lands began to appear more fertile and better cultivated. The houses are here much more commodious, being built of stone, and flat-roofed. Yet, the houses of the peasants are, here too, without walls, unless we give the name to dry stones, piled one upon another, and having no mortar to cement them. The roofs are covered with earth.

We passed through a village in which was a fair ; a circumstance which made us hasten forward, as we were desirous to avoid the crowd. Near this place, at the foot of a high hill, we observed a sort of glistering, micaceous sand. The people of the country have been led, from the appearance of this sand, to fancy that the hill affords gold. On the heights, we saw the tombs of several saints too ; and near one of those tombs a wooden trough, into which some devout persons are constantly pouring water for the use of the cattle which pass. We lay in a coffee-hut, near a village which is inhabited only for one day in the week, namely the market-day ; so that we found no inhabitant there, when we passed, except our landlord.

The inhabitants of those parts had been long looking impatiently for rain. In order that they might make the most of it, when it should fall, the peasants had raised dykes along the heights, to direct the course of the waters upon their fields. The fields lay favourably for receiving it, being formed into terraces, and these supported by walls, with ditches to preserve what water may be necessary to support vegetation. If this practice merit approbation, yet we cannot avoid condemning the unskilful expedient which those Highlanders employ for felling trees: they set fire to the root, and keep it burning till the tree fall of itself.

Next day, we came to a small river which runs into the Zebid, and crossed also several rivulets, which seem to be numerous in this part of the country. Here, for the first time since our departure from Beit el Fakih, we saw plantations of coffee-trees, along the sides of the road. We now drew nearer to the river Zebid, of which a branch at this time was dry, and having its channel filled with reeds growing to the height of twenty feet, served as a line of road, which was agreeably shaded by the reeds. In the evening we arrived at *Udden*.

The town of *Udden* is small and unprotected. It contains three hundred houses, all of stone. The Imam keeps no Dola here. An hereditary Schiech,

Schiech, who is a vassal of the Imam's, is the governor. The Schiech resides in a palace, standing upon a high hill without the city.

Except the immediate neighbourhood of Udden, the whole tract of country through which we travelled in this excursion is thinly peopled. But the territory of the town is so much the more populous, on account of the abundant produce of its coffee-trees, which is esteemed the very best coffee in all Arabia.

### CHAP. III.

#### *From Udden to Dsjobla.*

LEAVING Udden on the 30th of March, we proceeded through a country which we found every where more populous. Near avillage we saw a plain planted with very indifferent sugar-canes.

Half the way lay over a very steep Mountain ; and had been formerly paved ; but had now been long left without repairs. On this mountain, I saw a new instance of the care with which the Arabians provide for the accommodation of travellers. Here, for the first time, we found a *Madgil*, or reservoir of excellent fresh-water for the use of passengers. Such reservoirs are of mason  
son

son-work, of a conical figure, and beside a reservoir, a vase always stands for drawing the water. The traveller will do well, however, to carry with him a cup of his own; and still better, if, with the cup, he have also a bucket. Through all the fertile parts of Yemen, we found many of those *Madgils*, by the sides of the highways.

As storms are pretty frequent among these mountains, some small vaulted houses have been built upon that over which we passed, to shelter travellers when surprized by any sudden blast.

The thermometer which we had with us, compared with that which Mr Baurenfeind at the same time used in Beit el Fakih, shewed the great difference between the temperature of the air upon the hills, and that of the plain. The dress of the inhabitants affords the same indication, in a simpler and more natural manner: while the inhabitants of Tehama went almost naked, those of the mountains wore warm sheepskins.

As we advanced on our journey, we saw several villages situate in a cultivated tract. The sides of the hills were covered with rye, and had an agreeable aspect. This part of the country, although in other respects very fertile, produces no coffee.

The Arabs of Yemen, and especially the Highlanders, often stop strangers, to ask whence they come,

and whether they are going. These questions are suggested merely by curiosity ; and it would be indiscreet therefore to refuse to answer. We told them commonly, that we came from *Esfcham*, the north ; which led them to imagine, that we were Turks from Syria. When asked whether we were Turks, we replied that we were *Nassara* ; and they then supposed us Greeks or Armenians. We concealed our country, lest we should have exposed ourselves still more to the impertinence of their curiosity. The mistress of the coffeehouse supposed us to be Turkish clergymen, and recommended herself to our prayers. At *Dsjobla* a man saluted me by the name of *Hadsji Achmed* ; taking me for an old acquaintance.

Through the whole of this journey, we were not once teized for passports, or required to pay duties of any sort, nor subjected to any of those difficulties, which, even in Europe, are so generally troublesome to travellers. Although it was in Ramadan, we still found our ordinary food, even in the most solitary coffee-houses ; and, in the towns, gave no offence, when we purchased those articles which we preferred, in open day.

The town of *Dsjobla* is the capital of a district, and the seat of a Dola. It stands upon the brink of a steep precipice, and seems to contain about six hundred houses, of a considerable height  
and

and a good appearance. Its streets are paved ; a cafe uncommon in Arabia. The Jews dwell here, and through all Yemen, in a separate quarter, without the city.

This place has been celebrated for ages ; and yet I could discover no remarkable inscription about it. I was shewn the ruins of some mosques ; but these did not appear to me very ancient. The town has neither a castle, nor walls. At some distance is a place inclosed with walls, where a Turkish Pacha has been interred : and this proves that the conquests of the Ottoman Porte have been extended even over these mountainous regions.

#### CHAP. IV.

##### *Route from Dsjobla by Tas to Has.*

ON the 31st of March, we continued our journey, by winding paths, over a tract of country diversified by many inequalities of surface. We lay in a very large *Simsera*, (the Arabic name for *Kan* or *Karavanserai*,) situate on the side of a lofty hill.

From this *Kan* we took a guide, to conduct us over a contiguous mountain, which was much higher

higher, and on which, we had been told, that we should see an old Arabic castle. On the summit of this mountain we accordingly found the ruins of a considerable building of hewn stone, the walls of which were flanked with towers. Here are still two reservoirs, of solid mason-work. The whole structure appears to be of great antiquity: the Arabs ascribe it to one *Affane Jæbbeli*. The word *Jæbbeli* signifies an unlettered person; and by this appellation the Arabs distinguish their own Pagan ancestors from other idolaters, whom they call *Kafr*, or infidels. I found no inscription about this castle. From this eminence, a noble prospect opens, of towns and villages spreading over the country, to a considerable distance.

From the *Simsera*, where we had slept, we proceeded down the hill by the highway, which passes between *Mokha* and *Sana*. This road is paved, and not at all incommodious to the traveller, although it winds around the steep declivity of a hill. We then crossed a pretty large plain, and passed near by a great number of villages, coffee-huts and *Madsjils*.

We lay in one of the huts, which was so ill-provided in victuals, that we could procure nothing for supper, but a small portion of bad bread. The landlord had even difficulty in gathering some forage to feed our asses. Early next day, we came

within sight of the citadel of *Tas*, but it was noon before we reached or saw the city.

Not wishing to be known, and intending to see *Tas* again on our journey to Sana, we did not enter the city, but continued our progress towards Tehama. We soon left the great road from Mokha, and turning westward, travelled along stony and irregular paths, without seeing any thing remarkable.

Next day, the third of April, we continued our journey through a thinly inhabited and unfertile region. We were surprised at the quantities of stones which lay over the arable lands. Some of the inhabitants think them necessary, to prevent the lands from being parched by the sun, but they rather mark negligence in the husbandmen: And, indeed, to such a degree is every exertion of industry that might contribute to furnish the necessaries of life, relaxed here, that we should scarcely have found food in this district, if we had not taken the precaution to bring with us eggs and bread.

We then crossed a plain covered with date-trees; but soon after, regaining the mountains, we entered the territory of *Ibn Aklan*, where the fields, though less stony, appeared to be equally ill-cultivated. The terrace walls were generally in a bursting, broken condition. This desolation is the consequence of a war between the Imam



mam of Sana, and the independent Schiech of the family of Aklan, to whom this district appertains. But, in the issue of the war, the Schiech was obliged to acknowledge the sovereign authority of the Imam, and now no longer maintains troops.

Proceeding on our way to Tehama, we saw several villages, and crossed some small rivers. We passed the night in a detached coffee-hut : and even the master of it left us by night, and retired to a neighbouring village. When alone, we could not help congratulating one another, on being thus far returned in safety from a journey among those Arabian mountains, which would not have been without danger, even in the best regulated states in Europe.

On the 4th of April, we travelled along bad roads, among hills, and crossed several times over the *Wadi Suradsji*, a considerably large and rapid river, even at that time, although no rain had fallen for a long while. We saw no village near, but several coffee-huts.

In this desert tract, upon the confines of the Tehama, Mr Forskal was much rejoiced to discover the tree which affords the balm of Mecca. The plant which he found was pretty large, and in flower. Here was nothing to hinder my friend from examining, and making a description of it. This tree grows in many places through Yemen.

But the inhabitants, who call it *Abu Scham*, the sweet smelling tree, know no other use for it, but to perfume their apartments, by burning the wood. Many branches of the specimen which we found, had been torn off for this purpose.

Continuing our journey, we passed through several small rivers, which appeared all to empty themselves into one large river. To the south, we had a view of a large chain of mountains; but the only habitations that we saw in this hilly region, were a few inns. We came at length to a large village, containing many *Kubbets*, and at no great distance from *Hæs*, where we arrived this evening.

The city of *Hæs*, twelve miles distant from *Tæs*, and situate in the Tehama, is small and ill-built. However, it is the capital of the district, and the seat of a Dola, who occupies a small fortress. A considerable quantity of earthenware is manufactured here, especially coarse drinking cups. This district is but of narrow extent, being bounded on one side by Zebid, and on the other, by the territories of the Schiech of *Ibn Aklan*.





*Dress of the women in the back parts*  
— of yemen.

## CHAP. V.

*Return to Beit el Fakih.*

WE left Hoes on the 5th of April, and, after passing several villages and coffee-huts, arrived on the same evening at Zebid. We passed without wetting our feet, over the river *Suradsji*, which we had lately seen so large among the hills. But as we proceeded through the beautiful and cultivated plains which it watered, we perceived both the cause of its diminution, and the effects which it produced,

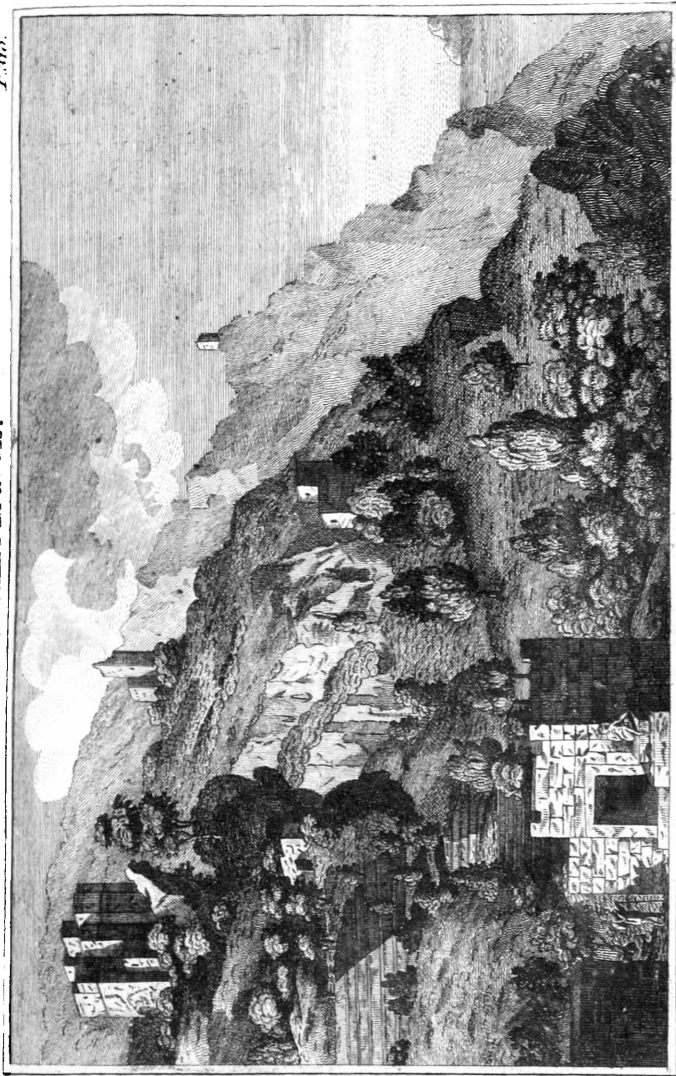
Our way from Zebid to Beit el Fakih was the same that I have already described. We arrived at the latter city on the 6th of April.

Upon leaving the mountains, we felt the heat excessive. We halted to rest ourselves at an inn in a village between Hoes and Zebid. There we were refreshed by an agreeable breeze, although all was calm and torrid without, for the walls were built of loose stones, the many chinks, among which, naturally admitted a current of air. We found this coolness a great refreshment amidst the burning heat which prevailed all around. I was so imprudent as to sit down on the ground, without wrapping myself in my large cloak,

cloak, and being faint, from the heat and the fatigues of my journey, I fell asleep. My imprudence cost me dear ; I was in a violent fever before we reached Zebid, which continuing after my return to Beit el Fakih, rendered me unable to take any fatigue.

On our arrival in this city, upon the 6th of April, we found Mr Von Haven likewise indisposed. He had been attacked with a scurvy, and was weary of the mode of life to which we were here confined. We had long wanted wine and brandy ; we were dissuaded from coffee, as being of a heating quality. Kischer, although esteemed wholesome, is but an insipid drink ; and through all Tehama, the water is very bad. Our cook could prepare us no such simple dishes of food as those used by the Arabs, a nation distinguished for temperance. Upon this account, we daily ate animal food, although our friends, who knew the climate better, had advised us to abstain from it. Our persisting in this, doubtless greatly injured our health, and was, in a particular manner hurtful to Mr Von Haven, who, except to sit down at table, never rose from his sofa.

The first day of *Bairam* happened this year to be the 14th of April. On this day the Dola proceeded out of the city with a multitude of attendants,



H. Engraving

*Prospect among the Coffee Mountains of Bremen*





tendants, to perform prayers in a large inclosed square area, in the open air. This festival lasts three days, during which the Arabs indulge in festive amusements, and begin no piece of work, nor enter upon any journey.

On the 17th of April, we saw an instance at Beit el Fakih, of the coolness of temper, and firmness of mind, by which the Arab character is distinguished. The southern end of a house caught fire ; and, as the wind blew strong from the south, a great part of the city was soon burnt down. The inhabitants, however, retained their usual tranquillity. No cries nor complaints were heard in the streets, and when addressed with expressions of condolence, upon their misfortune, they would calmly reply ; “ It is the will of God.” We occupied a house with stone walls, in that part of the town which was spared by the flames ; we went upon the roof, and saw the roofs of the other houses crowded with people, who were beholding the conflagration with the utmost indifference. A poor scholar, who used often to visit us, came, after removing his effects, to a place of security, to see us, and, with an air of indifference, marked the instant when the flames reached his own house. When such an accident happens, indeed, an Arab does not lose much ; as the fire approaches, he removes his goods,

goods, and takes refuge, either in a different quarter of the city, or in the open country. He thus loses nothing but his paltry hut, which is rebuilt easily, and at a small expence.

## SECTION





D. L. W. del. & sculp.

*An Arabian in the dress worn  
by men of fashion in Yemen.*

## SECTION XI.

## JOURNEY FROM BEIT EL FAKIH TO MOKHA.

## CHAP I.

*Route to Mokha.*

AS SOON as Mr Von Haven and I were sufficiently recovered to bear the fatigues of travelling, it was resolved, that our whole party should leave Beit el Fakih. We set out, therefore, on the 20th of April, and took the road to Zebid, where I had already been.

In Tehama, it has been observed, people generally travel by night, rather than in the day. But if we had regulated our journies in this manner, Mr Forskal could not have continued to examine and collect plants, nor could I have surveyed the face of the country. He and I

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therefore, resolved to proceed forward by day, taking the owner of our asses to attend us, and to leave the rest of our party, with the servants and the baggage, to come up by night.

In consequence of this arrangement, we set out alone next morning, and passed through the plains contiguous to the river Zebid, and by the canals which are supplied from it. This beautiful tract of country is about two miles in breadth. The peasants were busy cultivating the fields, and raising earthen dykes about them, to retain the water for a certain time, after which it would be conveyed into other fields, to water and fertilize them in like manner. From these fields, to Mokha, hardly any villages are to be seen. The whole intervening country is dry, sandy, and covered with that coarse species of grass with which the houses are thatched here. On these sandy plains, the heat is excessive: We were overjoyed whenever we could shelter ourselves for a little, in any paltry coffee-hut.

On the second and third days of our journey, we saw nothing but coffee-huts, till we, at last, arrived in the large village of *Mauschid*. We were there alarmed with an account of a skirmishing war between two families, in which a man had been killed on the day preceding. But they assured us, that such private quarrels never interrupt the public tranquillity. When an Arab

and happens to be killed, his family may compromise with the murderer for a sum of money, or may demand of the magistrate to put him to death, or, if unwilling to receive satisfaction in either of these ways, may declare a resolution of taking vengeance themselves upon the person of the assassins, or upon his relations. A peasant of Maufchid had been slain some years before, by a man belonging to another village; and the family of the deceased had determined to inflict personal vengeance. Unfortunately, the man who had been newly slain in the contest was of the same family with him whose death had given rise to it, so that there were now two deaths to revenge in a set combat. Next day we met in a coffee-hut, a man belonging to the victorious party, who was armed with a large club, and told us, that he was eager to fight, as it was an affair of honour. The only thing that he regretted, was, that his family was to suffer for the death of two persons in whose life they had no sort of interest (FF).

In that same village, a Sub-Dola resides, with a few soldiers from the troops of the Dola of Hoes. Here, as at Zebid, a tax was demanded for each of our camels, from which I presume, that these duties are to be paid upon entering the territories under the jurisdiction of each separate Dola. By our agreement with the camel-

driver, he was obliged to discharge all demands of this nature. But he contrived to shift this payment, by entering into a secret understanding with the officers who were to receive it. They told us, that we must either pay it ourselves, or suffer them to open and inspect our baggage. However, on our threatening to complain to the judge of the place, they desisted from their insolent pretensions. Thus the establishment of customs, and custom-house officers, is every where a source of endless villanies and vexations.

We passed through two other villages, and several more coffee-huts. We saw, near the road, a salt-work, from which salt is carried to the mountains, upon camels. The whole of this way is over sands.

## CHAP. II.

### *Arrival at Mokha.*

AFTER a disagreeable enough journey from Beite el Fakih, we entered this city, on the 23d of April. All who travel by land to Mokha, are obliged to enter by the same gate ; and Europeans are under the humiliating necessity of alighting from their asses, and proceeding to their lodgings  
on



on foot. We therefore alighted, while our baggage was inspected. Those who examined that, asked neither our names nor our passports, but directed us to a *Kan*, where Turks lodge, and where, as they supposed, we might possibly find some of our countrymen.

At the time of our arrival, there was an English merchant from Bombay, in the city. We were unwilling to address ourselves to him, lest he might think us vagrants of suspicious character. Besides, we had letters of recommendation from our friends at Jidda, Loheia, and Beit el Fakih, to the Dola, to the English interpreter, a Banian in great credit, and to a merchant of the city, whose name was Seid Salek. Having observed, that the Mussulmans treated those Pagans from India, commonly in a very contemptuous manner, we were in no haste to begin an acquaintance with the Banian, whom we found afterwards to be a very worthy man. We were already acquainted with Seid Salek's son Ismael, who had been our companion in the passage from Jidda to Loheia, and had made advances to obtain our friendship. This Ismael, besides, had early prepossessed us in his favour, by speaking Dutch tolerably well. We unluckily, therefore, addressed ourselves to him in preference to every other person.

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These two, the father and son, were accustomed to attach themselves to strangers with dishonest views; and the son had studied some of the languages of Europe, in order that he might be the better able to accomplish his knavish purposes. They had enticed a Dutch vessel from Batavia to Mokha, the master of which falling, without resource, into their hands, was cruelly duped and plundered. By their intrigues, they had kept every other merchant at a distance, so that, with respect to the sale of the cargo, he was absolutely at their mercy. They had hoped to make their gain of us, in the same manner; and, when they saw their hopes of this frustrated, laboured, out of spite, to do us every ill office in their power.

We paid our first visit to Ismael. He received us seemingly with great kindness, treated us with punch, and invited a renegado from India, who was settled, as a merchant, at Mokha, to keep us company. This renegado was a deep drinker, and endeavoured, but without success, to make us drunk. Ismael advised us to resume our European dress, and not to discover our knowledge of Arabic, lest we should be taken for renegadoes. He endeavoured to dissuade us from our intended journey to Sana; telling us, that those highlanders were a savage, inhospitable race, and the Imam treated all strangers  
who

who had the misfortune not to be Musulmans, in the most abusive manner. He was also careful to prepossess us against the people of Mokha, who, by his account, entertained inveterate hatred against Europeans ; but encouraged us, by offering the powerful protection of his father, to ward off every danger or mortification, that we might have to fear. In short, his whole conversation was of such a nature, that I could not help perceiving from it, that travellers must be grossly imposed upon, whenever they trust credulously to the relations they receive from the inhabitants of the country through which they travel. Had we not known Arabic, we might have returned into Europe with very false impressions of every thing in Arabia.

The only piece of service that this man did us, was, in immediately hiring for us a house that was large enough to lodge us all.

### CHAP. III.

#### *Disagreeable incidents at Mokha.*

FROM what happened to us first, after our arrival in this city, we found reason to suspect, that Ismael had secretly instigated the under-officers of the customs to harraßs and oppress us,  
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in order that we might thus be forced to throw ourselves into a blind and implicit dependence upon him. Our baggage was carried straight to the custom-house, where was the Dola in person. We begged, that those articles, which we needed for immediate use, might first be inspected : but the officers would begin with examining our chests of natural curiosities, which we had sent by sea from Loheya, and which had been kept here unopened, ever since the arrival of the vessel by which they had been brought. In one of the chests were fishes from the Arabic gulph, preserved in spirit of wine, and inclosed in a small barrel. We begged the officers of the customs not to open the barrel ; for that the fishes smelled disagreeably. They, however, not only opened it, but searched it with a pointed instrument of iron, and at length emptied it entirely of the contents. The Arabs, who have a violent aversion to strong liquors, were much prepossessed against us, when they felt the smell of the spirituous liquor ; and were no less displeased to find the fætor of the dead fishes spread through the whole custom-house.

We insisted that they should, at least, let us have our beds. But, without listening to our request, they continued to toss over and examine our chests, which contained specimens of shells, at the risk of breaking them. The Arabs could  
not

not comprehend, how a man of sense could collect such trifles, without some interested views: and they accordingly accused us of intending to abuse the Dola, by producing only articles of trifling value, to amuse his people, while we concealed our more precious effects.

At last, appeared a vessel in which Mr Forskal had preserved some serpents in spirit of wine. At sight of this, the Arabs were terrified. A person, who was servant to the Dola, observed, that those Franks had come hither to poison the Musulmans, and that it was in order to their success in this, that one of them pretended to be a physician. The Dola, who was a mild old man, and till now did not seem to have conceived any prejudice against us, became suddenly in a passion when this idea was suggested, and swore, by God, that we should not remain a single night in the city. The reader will readily conceive, how the insolence of the people of the custom-house, and of the attending mob, would naturally rise upon this. The custom-house was abruptly shut, and we could obtain none of our goods from it.

While we were in the custom-house, a servant came to tell us, that our books and other things had been all thrown out of the windows of the house which we had hired, and the door

shut against us. We went to see what might be the reason of that outrage, but could find neither Ismael nor his father. One of the citizens, who was a friend of Ismael's, attacked us with abusive language. No person would afford us lodgings; but every one looked upon us as vagrants who would instantly be driven out of the city in disgrace. At length, one of the citizens expressed himself willing to receive us into his house, if he were sure, that government would not punish him for it. We led him to the Cadi, who assured him, that he should risk nothing by lodging us. In Turkey, the Cadies are reputed very corrupt and selfish: but in Yemen, we found them persons of great worth and integrity, earnest to do prompt and candid justice. The English merchant whom I mentioned above was Mr *Francis Scott*. He had heard of our difficulties and perplexity; and, although we had not yet visited him, gave us an invitation to dinner, which we accepted with the greatest pleasure. He expressed a warm desire to serve us; and we now perceived, how foolishly we had acted in not applying, at first, to him and his Banian interpreter. However, we durst not break off abruptly, with Ismael and his father.

When we could not obtain any of our things from the custom-house, Ismael advised us to offer

fer the Dola a present of fifty ducats ; and hinted that he should be the bearer of the present, for that the Dola would not condescend to speak with Christians. We had no intention of making so large a present, still less of intrusting him with it. But, after various reflections, we at last resolved to sacrifice those fifty ducats upon the occasion ; and it was agreed, that I should wait upon the Dola with this present, next day. On my way, however, I learned, that the Dola having been exercising his troops, had received a wound in the foot. Upon receiving this information, I returned home ; hoping that our physician would be sent for, and that we might thus avoid the expence of the present.

But, as Mr Cramer was not called by the Dola, and our effects still remained at the custom-house, we understood, that a considerable present was expected from us. Mr Forskal had hitherto been always refused admision by the servants of the Dola, upon pretence, that their master would not treat with us otherwise, than through the medium of Ismael and his father ; yet, he now undertook to make a new attempt to obtain an audience. When he had explained the purpose of his visit, he was admitted, and so graciously received, that the Dola kindly chid him for not applying directly to himself at the first. Next day, he, in his turn, sent us a pre-

sent of four lambs, and two small bags of rice ; and at the same time gave orders, that our effects should be delivered to us, without being more particularly examined.

#### CHAP. IV.

*Our stay at Mokha continued ; and the death of Mr Von Haven.*

THE Dola, when he received his wound, had been advised by the principal persons about him, to send for the European physician. But he was afraid, that Mr Cramer might, in revenge for the ill treatment which we had suffered, administer to him improper medicines, or might apply heating drugs, which the Arabs think very dangerous. But the Cadi represented to him, that no person had yet complained of us ; and that it was nowise strange, that a physician should have dead serpents in his possession, these being used as ingredients in some medical compositions. The Europeans, he farther told him, ought not to be despised or slighted for collecting shells or insects of which the Arabs knew not the use.

These representations, and the alarming state of the wound, which was becoming worse, in  
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the hands of four or five empirics, induced the Dola to send, on the 4th of May, to enquire whether we were still angry with him, or if our physician would undertake to cure him. We were all overjoyed to hear that the prejudices which the governor had conceived against us were so perfectly removed ; and Mr Cramer gladly offered his services. No sooner had our answer been carried to the Dola, than he sent one of his servants with a mule for Mr Cramer. Europeans, when they pass before the Dola's palace, are usually obliged to alight and walk, if they happen to be mounted : but, to evince to the people the entire reconciliation that had taken place between the Dola and us, Mr Cramer was permitted to pass through this forbidden ground, and even to enter the court of the palace without dismounting.

We had, after this, frequent opportunities of seeing the Dola, and testifying our friendship to him. Mr Forskal one day related to him, how we had been insulted and turned out by the owner of our first lodging. The Dola promised him satisfaction, and made the person of whom he complained, be cast, that very night, into prison. Ismael, enraged to see his friend punished for an act of insolence which he himself had prompted, threatened us with a mob, by which we might be torn in pieces. Mr Forskal, although

though regardless of his threats, waited on the Dola, and entreated him to liberate the prisoner, and only recommend to him, to be more civil to strangers in future.

This change in our situation, rendered Mokka much less unpleasant to us than it had been at first. But disease began now to fall severely upon us ; I had been attacked, soon after our arrival here, with a violent dysentery, from which, however, I recovered, after fifteen days illness. Mr Von Haven, who had been ill at Beitel Fakih, became much worse here. After walking out in the cool of the evening, he was tolerably well through the night ; but the heats of the day he was quite unable to bear. At last, he ventured to ly for several nights successively, upon the roof of the house, in the open air, and with his face uncovered. On the night of the 24th of May, he caught cold, and was so ill in the morning, that it was necessary for two servants to carry him down into his apartment. His fever was become doubly violent, and he was delirious by the evening. He then sunk into a deep lethargy, and expired in the night.

He had paid more attention than any other of us, to oriental literature. The public have lost, by his death, some very interesting discoveries,  
and

and some curious collections of this sort, which he had made.

The custom of interring the dead in a coffin, is unknown in Arabia. We had one made, however, for our deceased friend, in order to preserve his remains from any accident. The Captain of an English ship lent us six of his sailors to bear the body to the European burying place. All the English in Mokha attended at the funeral ; and the obsequies were performed with more decency, and with less interruption, than those of a Consul at Cairo, which were disturbed by the crowding of the people to witness the solemnity, and by the robbery of the audacious Bedouins. On this occasion, the Arabs of Yemen shewed themselves reasonable and humane,

## CHAP. V.

### *We leave Mokha.*

AFTER the death of Mr Von Haven, we began to think seriously of leaving Mokha, and making a tour into the interior parts of Yemen. We were divided in opinion, with regard to the plan upon

upon which we ought to regulate our subsequent proceedings ; some being disposed to remain another year in Arabia, while the rest were desirous of returning immediately to Europe. But we all agreed to set out without farther delay, upon our journey to Sana.

Mr Forskal and I had made several excursions in a very simple guise, and almost without attendants. But as our whole party were now to travel all together, we could not well go without a certain train to accompany us. We could not however, travel in this style without permission from the Dola, which would not be easily obtained ; as it could not be thought, that he would willingly suffer his physician to leave him before his wound were healed. We, nevertheless, ventured to make the request : but the Dola refused us upon a fair pretext. He told us, that he must first write to Sana, to know whether the Imam would receive us, and that we could not leave Mokha till the Imam had returned an answer.

When thus refused permission to proceed to Sana, we begged that we might, at least, be allowed to remove to Taes, in the mean time, for the sake of our health. Even this was refused us. We then proposed to the Dola, to leave our physician behind. But the Arabs feared, that the pain of separation from his friends, might secretly

ly distress Mr Cramer, so as to render him more negligent of his patient's cure.

When we complained of these restraints to the principal men of the city, they observed, that it was hard to conceive what rendered us so impatient to depart ; for that by going to the Highlands, we should only endanger our health more, as those who went thither from the burning sands of Tehama, were commonly attacked with a violent fever, immediately upon their arrival.

At length, when we were much at a loss how to proceed, a surgical empiric luckily came in, to free us from our perplexity. He promised to cure the Dola's wound within eight days ; and our physician was immediately dismissed. We, at the same time, obtained permission to set out for Taces, and were favoured with a letter of recommendation to the Dola of that city. Mr Cramer received for his fee, a mule with a saddle and bridle, and India stuff for a suit of clothes in the Arab fashion. As an additional proof of his friendship, the Dola sent one of his servants to attend us. We should have been well pleased to excuse this instance of his attention ; for his servant was only a spy, under a more honourable name, to watch over our conduct, and hinder us from going farther than Taces.

Not wishing to run any risk of losing our ready money, we put it all into the hands of the

English interpreter, who gave us bills upon his countrymen, the Banians at Taces and Sana. This was the first time we could get bills of exchange in the East.

## SECTION

## SECTION XII.

## JOURNEY FROM MOKHA TO TAOES.



## CHAP. I.

*Our Progress to Taas.*

LEAVING Mokha with pleasure, as our stay in it had been not a little disagreeable, we proceeded, on the 9th of June, through a dry and desert country, and, after advancing four miles, reached *Musa*, a village situate just upon the confines of the Highlands. This village is known to the Europeans, who sometimes come hither in parties for pleasure. But the buildings are wretched, and the heat is as oppressive here as at Mokha. The water, is, however, good, and the richer inhabitants of Mokha send hither for it; as that in the wells immediately around the city is very bad.

Next day we travelled along the channel of a large river, which, in the rainy season, disembogues itself into the sea, near Mokha ; but is commonly lost, at no great distance from its head, in the sands of Tehama. We passed through several villages ; and near the last of these, remarked a small house, at which duties are paid for all goods sent to the independent country of *Jasa* : goods passing into the states of the Imam pay no such duties.

I shall hereafter have occasion to speak of Schiech *Schædeli*, the famous saint of Mokha. We happened to meet with one of his descendants, a good-natured idiot. Some young persons in our party addressed him, and bandied jokes and raillery with him. They did not, indeed, abuse him, but as little did they shew him respect. They called him Schiech, in regard to his birth, but paid him no other honour. In this instance, the Arabs discover more good sense than the Turks, and especially than the Egyptians, who treat all idiots as Schiechs, honour them through life, and regard them as saints after their death.

In the hilly country, the roads are too bad for travelling by night. We saw, as we proceeded, a large village, and near it, the fertile hills of Hammara, which belong to Schiech Ibn Aklan ; but the inhabitants of the village are not subject  
to



to his authority. They had lately slain two men, and when the Schiech sent troops to chastise them, they retreated to the summits of the hills. We happened, fortunately, to enter one of the large inns called by the Arabians, *Mattrach*; for, early in the afternoon, a violent storm arose, and such a quantity of rain fell, that all the highways were flooded, and it became impossible for us to continue our journey.

On the 12th of June, after passing through several villages, and crossing some fertile fields, we arrived at *Dorebat*, a town ten miles distant from Mokha. It is the capital of the territories of Schiech Ibn Aklan, who resides here. Its situation on the summit of a hill, renders it naturally strong. At the foot of the hill stands a town, the public prison in which is said to be the most dismal in Yemen. Before the door of the prison in Dorebat, we saw persons who had been guilty only of very trivial faults, confined, a number of them together, by one chain, in the open air. Near them stood a guard of soldiers of the Imam's, whom the Schiech is obliged to maintain.

Continuing our journey from Dorebat, we found on our way, a number of fine villages, and many coffee huts, and Madsjils, or reservoirs for water, in a columnar form. A violent storm again compelled us to halt. Next day we saw from a hill,  
the

the castle of Taces, still at a distance. Early on the 13th we reached the city.

Immediately after our arrival, we sent our letter from the Dola at Mokha, to the Dola of Taces, who straightway required us to wait upon him at his house. He seemed to be in a very good humour, and made us an offer of *Kischer*, pipes, and *Kaad*, (the buds of a certain tree which the Arabs chew, as the Indians do *Betel*;) but we did not relish this drug. He related to us, how that a report had been spread at Taces, of our having brought several chests full of serpents to Mokha. He made us be conducted into a house the proprietor of which he had lately imprisoned; and sent us, in a present, two lambs, with a small quantity of meal. We, in our turn, offered him a piece of India stuff.

Next day, we delivered our other letters of recommendation from our friends at Mokha: of those, one was addressed to *Bas Kateb*, the first secretary; another to the steward of the household, *Achmed*; a third to one *Sejid*, a man of distinction; and a fourth to a Banian. We were well received, every where. The Dola of Mokha's servant had the presumption to attend us on all our visits, and imposed his company upon us, in like manner, when we received the visits of others. We could not imagine whether this  
were

were done out of vanity, or in order to keep a strict eye on all our motions.

We found the temperature of this country to agree entirely with our constitutions. Instead of the oppressive heats under which we had fainted at Mokha, we had here, almost every evening, refreshing rains.

## CHAP. II.

### *Of the City of Taes.*

THIS city stands at the foot of the fertile hill of Sabber. It is encompassed with a wall, between sixteen and thirty feet thick, and flanked with several towers. The fortress of *Kabbre* stands in the circuit of the wall: its walls are faced with burnt bricks, but, within, consist of bricks, which, instead of being burnt, have been only dried in the sun.

This city has only two gates; and each of these is after the Arabic fashion, fortified with three towers. Only two of them are in a condition to bear cannons. The garrison consisted at this time of six hundred men. These works ly so under the command of the neighbouring heights, that they would afford no defence against  
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any but an army of Arabs who are strangers, in a manner, to the use of artillery.

The faint who has been assumed as the patron of the city of *Tæes*, is the famous *Ismael Mulk*, who, according to tradition, was once king of this country. His remains are buried in a mosque which bears his name. But none have been permitted to approach his tomb, since once that the faint thought proper to perform a miracle which gave dissatisfaction to the rulers. This marvellous event was related to us with the following circumstances: Two beggars had asked charity from the Dola of *Tæes*; but only one of these had tasted of his bounty. The other went, upon this, to the tomb of *Ismael Mulk*, to implore his aid. *Ismael*, who, when alive, had been very charitable, stretched his hand out of the tomb, and gave the beggar a letter, containing an order on the Dola to pay the beggar an hundred crowns. Upon examining this order, with the greatest care, it was found that *Ismael Mulk* had written it with his own hand, and sealed it with his seal. The governor could not refuse payment; but, to avoid all subsequent trouble from such bills of exchange, he had a wall built, inclosing the tomb.

Near the mosque of *Ismael Mulk* is a garden, which was possessed by *Ischia* his son. In it there was shewn to me a large basin, and a hydraulic machine

machine, which in its time must have been an ornament of no small consequence ; but all is now in a state of decay, and almost ruinous.

In the same city, and in its neighbourhood, are many deserted and ruinous mosques ; one of them, in a style of architecture unusual in this country, should seem to have been built by some Turkish Pacha. The devout founders of these mosques, if they intended thereby to transmit their memory to posterity, have failed of their purpose. Their names have been forgotten, as the mosques have sunk into ruins.

The last Lords of Taces have made a more judicious choice of buildings to distinguish themselves by. They have erected noble palaces for themselves and their posterity, and were content with a small *Kubbet* for their oratory and burial-place : Thus have they spared the lands, which must otherwise have been appropriated to the maintenance of the clergy of an useless mosque : Their palaces are still standing, and are the ornaments of the city, which indeed does not possess many other fine buildings. Since the last war, many of the houses have remained ruinous, and some of the squares have even been converted into fields and meadows.

The ruins of two ancient cities, are still to be seen in the neighbourhood of Taces. One of them is Thobad, which is situate near Mount

Sabber. Some parts of its walls, with a large mosque belonging to it, are still standing. The other is Oddena, which stands at no great distance from Thobad, upon the summit of Mount Sabber, over against Kahhre. The latter was the place of the residence of the kings of this country ; its only remains are the ruins of some mosques. Ismael Mulk, having built his tomb at the foot of the rock of Kahhre, some of his devout subjects chose to live near their saint ; others following their example, Oddena was thus abandoned, and Taces built. So, this city, like Loheia, Beit el Fakih, and Mokha, owes its rise to a saint.

### CHAP. III.

#### *Late Revolutions of Taces.*

So modern a city cannot make a great figure in the history of Yemen. However, in these late years, some revolutions have taken place, which deserve to be briefly mentioned, as they may serve to give an idea of the power of the Imam, and of the manner in which the Arabians go to war.

Imam *El Mansor Houssein*, had committed the Government of Taces, to his brother *Achmed*,  
 who,

who, when afterwards recalled, refused to obey. With a force of two thousand men, whom he kept in pay, he stood out for twelve years, against all that the Imam could send, to reduce him to his duty. Achmed had money coined in his own name, levied taxes upon goods carried between Mokha and Sana, and conducted himself in all respects, as if he had been sovereign of the country. Yet, he assumed not the title of Imam, or King, but contented himself with that *Sidi*, which is common to all the princes of the blood-royal.

*Sidi Achmed* dying, left six sons. The eldest of whom, *Abdulla*, succeeded him, and lived on fair terms with the Imam. *Abdulla* dying in 1759, left the succession to his only son *Abdul Kerim*, a boy, thirteen years of age. Three of the young prince's uncles, *Ali*, *Jachia*, and *Machfer* conspired to dethrone him. One of the conspirators seized the fortrefs of *Kabbre*, and each of the other two made himself master of a gate, with some adjoining towers. But, as the revenues of these three princes were very scanty, they could neither keep many foldiers on foot, nor even purchase provisions. They were particularly in want of powder; and whenever one of them could procure a few pounds of ammunition, he never ceased firing upon his

brothers, till the whole was exhausted. But they never came to a fair combat.

In these circumstances, young Abdul Kerim wrote to his uncle the reigning Imam, begging his assistance, and intreating him to support him in the possession of his dominions. The Imam having long wished to take part in the quarrel, sent an army to reduce the rebels. But the *Nakih* or General, *El Mas*, who commanded this army, having no artillery, had no other expedient, but to fire with musquet-shot, from a mosque without the wall, by which he could make no advancement in the siege.

The Imam had for several years had a dangerous enemy in a Schiech named *Abdurrah*, who had occupied the territory of *Hodsjerie*. During the blockade of *Tæes*, this Schiech approached Mokha, and the Imam then found it necessary to seek a reconciliation with his enemy. Peace was made, through the intermediation of the generals, on condition, that the Schiech should lend assistance to accomplish the conquest of *Tæes*. But his troops being destitute of cannons, were as little in a condition as those of the Imam, to storm the tower. Yet the shrewdness of *Abdurrah* suggested a stratagem. He promised a thousand crowns to twelve of the besieged soldiers, who were posted in a tower, if they would permit his troops to enter. By  
thiz



this means, the city was taken in the end of the year 1760, and sacked.

After the conquest of Taçes, the Imam gave the family of Sidi Achmed, with Schiech Abdurrah, a friendly invitation to visit him at Sana. The latter was at first unwilling to put himself in the power of his old enemy ; but the Imam impowered his generals to pledge his faith for the Schiech's security ; and he was accordingly taken in the snare. The Imam treated this hero with the blackest perfidy, and put him to an ignominious death. He returned the services of his generals with base ingratitude, and refused to reinstate Abdul Kerim in his father's principality. I saw the young prince going to the mosque, at Sana ; having a *parafol* carried over him, like the other princes of the blood royal. His two uncles, Sidi Jachia, and Sidi Machfar, were cast into confinement as rebels : The third, Sidi Ali, happening luckily to be father-in-law to the reigning Imam, preserved his liberty, and lives privately at Sana. After these events, the Imam sent a Dola to Taçes ; and it is now under the same government as the other cities in his dominions.

## CHAP. IV.

*Stay at Taas.*

THE Dola who governed this city when we visited it, had been an officer in the Imam's army, and had risen rapidly to the rank of Nakib, without owing his fortune to his birth, as most of these governors do. His government was very extensive, comprehending both Mount Sabber and the territory of Hodsjerie in which are a number of Schiechs, whose families have, for these several centuries, possessed small, and almost independent Lordships. They pay taxes to the Imam, but value themselves much on their nobility of descent, and treat their governors with contempt. Our Dola had already had several differences with those haughty nobles, who refused submission to his authority. He had put one of the mutinous Schiechs in prison, and had detained a female slave whom the Arab was carrying away with him. An order from the Imam, however, obliged him to set both at liberty; but he remained in indignation against those Schiechs in general. He seized the first occasion that offered, and sent out half a dozen soldiers among them, who, according to their master's orders, conducted themselves with great insolence towards those highlanders. The schiechs could not bear such insults; but made an insurrection,

rection, and massacred them all. Since that period, nobody from Taëes has ventured to visit the highlands without exposing his life to extreme danger. It was even said, that the Schiechs would never be quiet till the Imam should recal the Dola.

The exuberant fertility of Mount Sabber affords, according to the accounts of the Arabs, plants of every species that is to be found any where else through the world. Mr Forkal had this mountain daily before his eyes ; but, to his infinite mortification, could not obtain permission to botanize upon it. He proposed to bring a Schiech from the mountains at his own expence, under whose protection he might go out upon his herborizing expeditions, without danger. But the Dola put a negative upon all his proposals, and would only suffer him to take a short ramble over Mount Saurek. My friend set out on the 20th of June, and returned on the 22d, having found the villages in that district deserted, in consequence of the intolerable exactions of the Dola, which had forced the inhabitants to retire and settle elsewhere. In so wretched a country, Mr Forkal could neither find provisions, nor travel about in safety.

We had occasion to observe the negligence with which the Arabs observe the phases of the moon, or rather their ignorance of astronomy. When  
the

the pilgrims arrive on mount Haraphat, in the neighbourhood of Mecca, all the Moslems celebrate a festival, called *Arafa* or *Korban*, for which an immense quantity of camels, oxen, and sheep are killed. Every body believed that this festival was to begin on the 22d of June; and, as it lasts three days, during which no provisions are brought in from the country, all had provided sheep, sugar, and flour for their entertainment during that time. Mean while, a courier arrived from Sana, with information that the new moon had appeared a day sooner than she was expected, and that the feast must be celebrated on the 22d of June.

On the day appointed, the signal was given, by firing a few shots of a cannon. The Dola, with a numerous company, went in procession to a square without the city, where, upon solemn occasions, prayers were usually offered up in the open air. Returning thence, he went to the parade, where the principal inhabitants of the city were engaged in the exercise of the *Dsjerid*.

The Dola, striving to shew his address, was thrown from his horse. However, all returned home, made good cheer, chewed *Kaad*, and burned spices in their houses.

In order to make the most of our stay at Taes, I wished to make some excursions through

through the interior country, but durst not attempt them, on account of the prevailing disturbances. I was at last disposed to content myself with copying an inscription in the fortrefs; and Mr Forskal resumed his intention of sending for a Schiech from mount Sabber. The Dola agreed to our wishes; but at midnight, he sent to tell us, that he had received a letter from the Dola of Mokha, requiring us to return immediately to the latter city, We suspected this letter to be a pretence, and refused to be gone. Early in the morning, however, camels were sent to carry us away, but we sent them back. With Turks we durst not have done so much.

We could not comprehend what were the Dola's views, unless, perhaps, he might, like the Dola of Mokha, intend to extort some considerable present from us. Into these views we had no disposition to enter, and therefore sought a private audience of him, in hopes of bringing him to reason. Our servant was several times sent back under different pretexts. At last, Mr Forskal obtained access to the Dola, and begged of him only to permit us to wait till we should receive the Imam's answer, without mentioning our little schemes. But the governor cut him short, saying; since you would not credit my servants, I myself order you to be gone to Mokha to-morrow.

## CHAP. V.

*Departure from Taëz to Sana.*

SEEING no means to elude the Dola's orders, we had already packed up our goods, when a favourable change suddenly took place upon our circumstances. A letter was brought us by express from the Dola of Mokha, and in it were three others; one to the Imam, another to his vizier, and a third to the Dola of Taëz. He informed us, that the Imam gave us permission to go to Sana, and wished us to carry our curiosities with us. He acquainted the Dola of Taëz with their master's orders, and begged him to favour our departure to Sana. Mr Forðkal went instantly with this letter to the governor, but could not obtain access to him, and was obliged to give it to his servant.

We now thought our affairs in a good train, and would even have set out without troubling the Dola farther, if we could have obtained camels without his interposition on our behalf. Those who hire these cattle are united in a sort of corporation; and travellers are obliged to apply to the head of the company, who has recourse upon the owners of the camels, and makes them furnish, in turn, the number which may be wanted.

ed. Unluckily the Dola himself was at the head of this company, and was obliged to furnish camels in his turn. We let him know that we were about to depart. He answered, that camels were ready to convey us back to Mokha, but that the orders respecting our journey to Sana regarded only the Dola of Mokha.

In the perplexity to which we were reduced by this conduct of the Dola's, we knew not what to do. Several instances of the equity and generosity of the Cadi were in the mean time related to us, in which he had brought the Governor to reason in cases similar to ours. We made our complaints therefore to that judge, and shewed him our letters from Mokha. He thought the Dola's conduct very unreasonable, and immediately wrote to him to beware of doing any thing in contradiction to the orders of the Imam. The Dola replied, that he did not hinder our journey to Sana, but, asked us to stay one day, till he should write his letters to court upon the occasion. We offered to stay two or three days. Notwithstanding this, the Dola's servants came next morning, and ordered us in his name, to depart to Mokha. We had again recourse to the Cadi, who being previously informed of all that had happened, had, in the morning, written to the Dola, that he should not act in a harsh or interested manner with us; for we were strangers.

The

The Baskateb told us in the evening, that the Dola was sorry, that his servants had come to us with a message in his name which he had given them no orders to deliver. But upon this head we knew sufficiently what to think.

The Dola of Mokha's servant could not now be of farther use to us ; we dismissed him therefore with a handsome reward. But as we still wanted a guide who knew the interior parts of Yemen, we begged the Cadi to direct us to such a one; and he politely sent us an Arab, who afterwards accompanied us to Mokha, and with whom we were perfectly satisfied. The Dola shewed likewise a disposition to make amends by kindness for the trouble he had given us, and ordered one of his servants to accompany us on our journey. This man had the address to stipulate before-hand, in the presence of several persons of distinction, for the wages which we were to pay him.

The Cadi, unasked, had the generosity to give us a letter of recommendation to the Imam's vizier, in which he told him, that he should beware of believing any thing that might be related to him to the disadvantage of these Franks. We could have wished to make the judge a present of a watch; his probity and beneficence having inspired us with the highest veneration for his character, and the liveliest gratitude for his favours.

But



But we were informed that he would accept no such thing, lest he might appear to have interested views in taking part with us.

We could not see the Dola before our departure. He avoided receiving our visit under pretence of illness. Our friends however assured us, that he was fallen seriously ill, in consequence of the uneasiness which our obstinate resistance to his will had given him. Our firmness was indeed said to have made him contemptible in the eyes of the inhabitants of the city.

His conduct had occasioned us no less vexation. I even blame the uneasiness with which Mr Forskal was at that time agitated, as the first occasion of the illness, which, soon after, hurried my friend to the grave.

## SECTION

## SECTION XIII.

## JOURNEY TO SANA.

## CHAP. I.

*Rout from Taes to Jerim.*

FROM Taes we set out on the 28th of June; and, for the two first days, found no human habitations on our way, except some paltry coffee huts, a few villages, and a small town; and most of the villages were falling into ruins. The country is uncultivated, and almost desolate; which seems to be owing to the late wars for the succession to the throne of Taes.

On the third day we reached *Mbarras*, which I had formerly travelled over in one of my previous excursions. A violent storm surprised us, and gave us an opportunity of remarking how the torrents, rushing upon such occasions from  
the

hills, produce the gullies, one of which we passed on an arch of solid stone.

The great inns which are scattered over the country from the Tehama thus far, are called *Mattrach*. These are private houses, the masters of which furnish travellers with their meals, which are commonly very indifferent. Between Mharres and Sana, almost at every half day's journey, stands a large *Simsera* of burnt bricks. These edifices, like the *caravanseras* in Turkey, have been built by wealthy persons for the accommodation of travellers, and afford safe lodging, but no other sort of food than coffee, rice, bread and butter. The traveller must bring his other provisions with him.

On the first of July, having crossed Mount Mharres upon a paved road, we entered a more fertile country, and after passing several villages and a number of *Madsjils*, arrived at *Abb*. This city stands on the height of a hill, is surrounded by a strong wall, and contains 800 houses, most of which are in a good fashion of building. Its streets are paved, and it has a good many small mosques. Beside one of these is a large reservoir, which receives water by an aqueduct, and supplies all the houses in the city.

At a small distance, between *Abb* and *Dsjobla* are two rivulets, one of which running westward, is increased into the river *Zebid*; and the other

other running southward, forms Meidam a river which disembogues itself into the sea near Aiden. The different courses of these rivers, two of the most considerable in the country, and the circumstance of their taking their rise here, seem to indicate this as the most elevated spot in the mountainous part of the Imam's dominions. The height of mount Sumara, which we passed on the day following, is another proof of this.

We travelled down mount Abb, along good, paved roads, and then crossed a country of a varied surface, having villages, *madsjils* and houses for the protection of travellers, scattered over it. No remarkable place was to be seen except the city of *Muchoder*, standing on a hill, and the seat of a Dola.

After spending the night in a Simsera, we began to ascend mount Sumara, a hill much higher than Mharres, by ways which had been rendered accessible to camels by being paved, and carried in a winding direction round those places, which were too steep for direct access. Half way up the hill is the village of Menfil, in which is a superb Simsera built all of hewn stone. We obtained a convenient apartment upon the roof, of which Mr Forskal, who was now extremely weak, stood very much in need.

Here we remained during the next day, and would gladly have staid till our friend had been somewhat

somewhat better ; but our camel-drivers could not here find food fitting for their cattle. They proposed to us to proceed to Jerim, a city at a small distance, and promised that our sick friend should be borne by men over the rugged roads of mount Sumara.

We were persuaded, and set forward on the 5th of July. I went before, to enjoy the fresh air ; a piece of inexcusable imprudence in places of so keen a temperature. I soon felt myself affected with a severe rheum, vomitings, and excessive thirst, which I could not have quenched, on that desert mountain, if I had not fortunately met with a peasant who permitted me to drink out of his pitcher of water. I saw nothing in this part of our journey, which seemed worthy of attention, except a ruinous castle, the property of the family of Hassan, and standing on the very peak of Mount Sumara. In this neighbourhood, are two tribes of wandering Arabs, who are now settled in villages. There are no more Bedouins in the Imam's dominions.

The Arabs could not be persuaded to carry a Christian ; and Mr Forkal was therefore placed in his bed upon a camel. Although we had proceeded slowly, he was in a deplorable condition, by the time we reached Jerim. We now found, that, although we had accustomed

ourselves to live like the inhabitants of the country, yet there were certain conveniences which in case of illness we could not well want.

## CHAP. II.

### *Of the city of Jerim.*

WE lodged in a public inn. But the crowd of spectators whom curiosity brought together, to see the Europeans, becoming extremely troublesome, we hired a more quiet apartment in the city, where we might live undisturbed till our fellow traveller should recover his health. It was impossible to find persons who would carry our sick friend. Our Mahometan servant refused to assist us in removing Mr Forskal from the one house to the other; and we were obliged to carry him ourselves.

Jerim is but a small town, yet the seat of a Dola, who resides in a castle situate on a rock. The houses are built of stone, and of bricks which have been dried in the sun. I saw nothing farther remarkable about this town.

At two miles distance from Jerim, according to the tradition of the Arabs, stood once a famous city *Dhafar*, very little of the ruins of which

now remain. The first magistrate of Jerim, however, told me, that a large stone is still to be seen there, with an inscription, which neither Jews nor Mahometans can explain. This was probably the situation of the city of *Tapbar*, which ancient historians mention as the seat of the *Hamjarines*. If any Hamjarine inscription shall ever be discovered, it will probably be among these ruins. The Arabs maintain that Dhafer was the seat of *Saad-el-Kammel*, a famous hero, king of all Arabia, who lived eighteen hundred years ago.

On the east side of mount Sumara, we found the climate very different from what it was on the west side. It had rained almost every day of our journey from Taæs to Menfil; and the earth was covered with a charming verdure. At Jerim, on the contrary, no rain had fallen for three months, although distant thunder had been heard almost every day. In this want of rain, the locusts had multiplied prodigiously, and had eaten up almost all the productions of the earth. The inhabitants of Jerim resolved to put up public prayers for rain, on the eighth of July; and for that purpose, repaired in procession to a place without the city, where such solemnities were usually performed. The company, who walked in procession, consisted of a number of clergymen in a dress expressive of humility.

Two venerable Schechs walked at their head, bearing open caskets full of books. As they proceeded, all sang and repeated short prayers. Hardly was this ceremony over, when, on the very same evening, a storm arose, with hail and a very heavy rain. The rains became afterwards more frequent. Between the tropics they fall at regular periods, on the different sides of the great ranges of hills.

In all the markets, locusts were sold at a low price ; for so prodigiously numerous were they in a plain near Jerim, that they might be taken by handfuls. We saw a peasant having a sack full of them, which he was going to dry and lay up for winter provisions. Whenever it ceased raining for an hour or two on the other side of mount Sumara, legions of these insects used to come over to Jerim. We saw the peasants of Menfil pursuing them, in order to preserve their fields from absolute desolation,

In the streets of Jerim, we saw a bridegroom proceeding to the bath in ceremony. Two boys went before, dancing to the music of a timbrel ; a crowd followed, consisting of persons of all ages, who shot pistols in the air as they went on ; the bridegroom with his friends closed the procession. At night, a number of flambeaus were lighted up, and formed a pretty enough illumination.

We



We were one day entertained by two gladiators, who, for a few peices of small money, exhibited their addrefs in the ftreets. They wore masks, the firft I had feen in the eaft, and were armed with a buckler and a poignard. They did not fight to wound one another: the perfection of their art confifted in their leaping, and in feveral agile turns of the body.

Being ever unwilling to mingle with crowds, I had not yet feen any of the markets in Arabia, although thefe are reforted to as places of amufement by the inhabitants of the country. To divert myfelf a little, I went to the market at Jerim. A great many people were met in it, who were chiefly peaſants that had come to ſell their different articles. I ſaw no ſhops furniſhed with goods of any conſiderable value. Many taylors, ſhoemakers, blackſmiths, and other artifiſans, ſat along the ſtreets, behind low walls, and wrought at their trades in the open air. I ſaw alſo ſurgeons who drew blood with a common knife, and then dreſſed the wound with pieces of hartſhorn cut off at the root of the horn.

## CHAP. III.

*Death of Mr Forskal.*

ON the first days after our arrival at Jerim, Mr Forskal's illness seemed to decrease. But it soon after returned with such violence that we despaired of his recovery. On the evening of the tenth of July, he sunk into a deep lethargy, in which state he continued till his death, the next morning. We were deeply affected at his loss. In consequence of his botanical excursions, he had learned more than any of us, of the Arabic tongue, and its different dialects. Fatigue, or the want of conveniences, never discouraged him; he could accommodate himself to the manners of the people of the country; without doing which, indeed, no one can hope to travel with advantage through Arabia. In short, he seemed formed by nature for such an expedition as that in which we were engaged.

It was necessary for us to notify the death of our companion to government. To this end, we sent the Dola of Taæs's servant to the Dola and the Cadi of Jerim. The latter politely directed us to an Arab, who could sell us a place,  
where

where we might inter our deceased friend. The bargain which we struck with this man did not take effect ; for the place being near a canal intended for the watering of the meadows, the possessors of these had threatened our Arab with an action at law, if the water should fail on account of the Christian's body. We soon after obtained a different place for the same price.

The Dola then expressed a wish to confer with some one of our number. He informed me, that, in quality of governor, he had a right to the personal effects of all Jews and Banians who died within his dominions. I answered that the deceased was neither a Jew nor a Banian, but an European ; and that the Dola of Mokha had laid no claim to the effects of one of my companions, who died in that city. The Dola's son then explained to me his father's intentions, who expected to receive at least a considerable present. I told him that Europeans were accustomed to pay nothing without receiving a written acquittance ; and that if he would give us in writing a statement of what he required, we should then see what we could do. After this, the Dola who knew that we were going to Sana, and probably feared that we might complain of him there, left us at peace.

Our

Our greatest difficulty now was to find persons to bear the body to the grave ; and this, even although we promised to pay very liberally for the service. At last we prevailed with six men to convey it to the burying-place at midnight. They performed the task, but ran and hid themselves, in the best manner they could, all the way ; so great is the aversion of those people, to touch a Christian.

We resolved to bury our deceased friend in a coffin ; but we had done better to have followed the Arabian mode, and wrapped him simply in a fear-cloth. The coffin made the people suspect that we Europeans buried riches with the bodies of our dead. At Sana, we learned that Mr Forskal's body had been taken up by night, and that the grave-clothes had been snatched away, after the coffin was opened. The Dola obliged the Jews to bury it again, and left them the coffin for their pains.

#### CHAP. IV.

##### *Route from Jerim to Sana.*

AFTER the burial of our friend, we had nothing to detain us from continuing our journey. On the

the 13th of July, we left Jerim, and after proceeding for four miles along rugged roads, and through a barren country, arrived on the same day at Damar. Through this tract of road, the people who sell Kischer are in so wretched a condition, that they live in poor huts, and ly on the ground.

As we had lived so long at Jerim, the inhabitants of Damar had previous notice of our approach. Europeans seldom pass this way; and the people of this place being therefore very curious to see us, came out and met us half a league from the city. As we drew nearer, the crowd became more numerous; and therefore, to avoid being teized and disturbed by them, we would not enter an inn, but hired an empty house. This precaution little availed us; for the crowd surrounded us in such a manner that we could not enter our lodging. Mr Cramer being mounted on his mule, forced his way; but then they exclaimed against the insolence of the infidels, and began to throw stones in at our windows. We thought of asking a guard from the Dola, but were told that he had only thirty soldiers in all, and was afraid of the mob himself. At last, the first magistrate coming to consult our physician advised us to take no notice of the petulance of the students, who threw stones that they might draw us to the win-

dows. The tumult soon ceased, and the mob dispersed.

The city of Damar stands in a fertile plain. It is the capital of a province, and is governed by a Dola, who resides in a large castle. It has a famous university, in which to the number of five hundred students are commonly employed in their studies. It is without walls; its buildings are good; and it is very large, containing no fewer than five thousand houses. The Jews live in a detached village; but the Banians are permitted to live in the town among the mussulmans.

In no other city had our physician better practice. As he was unwilling to go out on account of the mob, the sick were brought to him in their beds; and an inhabitant of this town accompanied us to Sana, purely that he might have an opportunity of consulting our physician by the way, and in that city.

Near Damar is a mountain containing a mine of native sulphur. In another hill, somewhat farther distant, those fine carnelians are found, which are so much esteemed in Arabia.

Our European servant falling ill, we left him at Damar, to follow us by short journies. At his arrival, he complained that nobody would give him lodging by the way. The Arabs were afraid that he might die in their houses, and that  
they

might be obliged to take the expence and pains of burying him.

On the fourteenth of July we crossed a plain encompassed with bare and arid hills. Near the road, and within a mile of Damar, is the small town of *Mauabbel*, in which the Imam dwelled whom the *Author of the voyage to Arabia Felix* saw in the beginning of the present century. The road becomes very rugged; and the country appears marshy and ill-cultivated towards *Suradge*. From *Suradge* to Sana, the villages are all surrounded with orchards and vineyards. We were here overtaken by a storm of hail, accompanied with peals of thunder; but no *Madgils* were nigh, to shelter the traveller.

Next day we had still worse roads to travel; which seemed surprising, so near the capital. We saw *Hodafa*, which stands on a steep, insulated rock, and in which is said to be a curious inscription, upon an old wall. This inscription was mentioned to me at *Taes*; and I was informed by a Jew at Sana, that the characters resemble neither the Arabic nor the Hebrew. I suspect them to be Hamjarene, and am sorry that I had it not in my power to examine them.

After passing through several poultry villages, we at length reached Seijan, a village, which, together with *Suradge*, belongs to the princes of the blood; we observed in it a good many ruin-

ous houses. As there falls not enough of rain here, large reservoirs have been formed at the foot of the hills, and from these the water is distributed through the country at considerable expence and trouble.

Hoping to enter Sana, on the 16th of July, we put on our Turkish dresses in the morning; their appearance being somewhat better than that of the Arabic garb we had worn in the course of our journey. Along a stone bridge, we passed a small river, the water of which is, not far below, lost among the sand; and we halted near the village of *Hadde*, where the Imam has an orchard, at a mile's distance from Sana.

## SECTION



## SECTION XIV.

OUR STAY AT SANA, IN THE IMAM'S COURT.



## CHAP. I.

*Our arrival at Sana.*

ON the morning of the 16th of July we had sent our servant forward, with a letter, addressed to *Fakih Achmed*, the Imam's vizier, announcing to him our arrival. But that nobleman, having already heard of our near approach, had sent one of his principal secretaries, to meet us, and bid us welcome. This deputy informed us, that we had been long expected at the court of Sana, and that the Imam had hired an elegant country-house for us, in the suburb of *Bir-el-Affab*.

We learned that the Vizier had likewise a villa there. When we arrived near this place,  
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the secretary asked us to alight. We supposed upon this, that we were to be immediately introduced to the Vizier; but we only saw our secretary and our muffled servants proceed on their asses, while we were obliged to march on foot, a long way, before we reached our lodging. This humiliating ceremony was what we had not expected to be subjected to among the Arabs, who value themselves upon their politeness.

In our villa we found very good rooms, but those perfectly naked and unfurnished. We were here as ill accommodated as we had been in Yemen, and more so than we could have been in a caravansera, where we would at least have found food. Here we were obliged to fast till we could have victuals brought from the city. Beside our house, was an orchard, in which the trees appeared to have grown of themselves, without receiving any culture.

Next morning the Imam sent us a present, consisting of five sheep, with wood, rice, lights, and spices. The bearer of this present had at the same time orders to let us know, that the Imam was sorry that he could not see us for these two days yet, he being at present employed in paying off his mercenary troops. This delay we would have regarded with indifference, had we not been at the same time enjoined to keep within doors, till we should obtain our  
first

first audience of his Highness. We could have wished to make the most of our stay here.

They had however forgotten to warn us, that the *etiquette* of this Court likewise prohibited strangers from receiving visits from the inhabitants of the country till they should first appear there. We had an acquaintance at Sana, a Jew, who had made the voyage from Cairo to Loheya in our company. This Jew, although belonging to one of the richest and most respectable families of his nation, had entered into our service, for the course of that voyage, either that he might travel in the greater security, or to spare the expence. Accordingly, he no sooner heard of our arrival, than he came to pay us a visit, and, next day brought one of the greatest astrologers in his nation to see us. While these men were in our company, the Secretary of Vizier *Fakib Achmed* happened to come in. The two Jews rose before him, in testimony of respect. But the secretary, angry that they should have presumed to violate the *etiquette*, drove them out of the house, and ordered our servants to admit no person to visit us, till we should first have waited on his master.

## CHAP. II.

*Our audience of the Imam.*

ON the 19th of July, the secretary of the vizier, *Fakib Achmed*, came to conduct us to an audience of the Imam, in his palace of *Buſtan el Metwokkel*. We had expected that we should be introduced privately to an audience of this monarch, or at least in preſence only of a few of his principal courtiers. We were ſurpriſed therefore to ſee every thing prepared for an occaſion of great ceremony. The court of the palace was ſo full of horſes, officers, and others, that we ſhould ſcarcely have made our way through the crowd, if the *Nakib Gheir Alla*, who had been a ſlave, but was now maſter of the horſe, had not come, with a great ſtaff in his hand, to open a paſſage for us.

The hall of audience was a ſpacious ſquare chamber having an arched roof. In the middle was a large baſon, with ſome *jets d'eau*, riſing fourteen feet in height. Behind the baſon, and near the throne, were two large benches, each a foot and an half high : upon the throne was a ſpace covered with filken ſtuff, on which, as  
well

well as on both sides of it, lay large cushions. The Imam sat between the cushions, with his legs crossed in the eastern fashion; his gown was of a bright green colour, and had large sleeves. On each side of his breast was a rich filleting of gold-lace, and on his head he wore a great white turban. His sons sat on his right hand, and his brothers on his left. Opposite to them, upon the highest of the two benches, sat the vizier; and our place was on the lower bench. On the two sides of the hall, sat many of the principal men about court.

We were first led up to the Imam, and were permitted to kiss both the back and the palm of his hand, as well as the hem of his robe. It is an extraordinary favour, when the Mahometarî princes permit any person to kiss the palm of the hand. There was a solemn silence through the whole hall. As each of us touched the Imam's hand, a herald still proclaimed; "God preserve the Imam!" All who were present repeated those words aloud after him. I was thinking at the time, how I should pay my compliments in Arabic, and was not a little disturbed by this noisy ceremony; but I had afterwards time to recollect myself.

As the language spoken at the court of Sana, differs greatly from that of Tehama, the only dialect of the Arabic tongue with which we

were familiarly acquainted, or could speak tolerably, we had brought our servant whom we had hired in Mokha, to be our interpreter. The vizier who had resided long in Tehama, did the same service for the Imam. Our conversation, consequently, could not be either very long, or very interesting. We did not think proper to mention the true reasons of our expedition through Arabia; but told the Imam, that wishing to travel by the shortest way to the Danish colonies in the East Indies, we had heard so much of the plenty and security which prevailed through the dominions of the Imam, that we had resolved to see them with our own eyes, that we might describe them to our countrymen. The Imam told us, we were welcome into his dominions, and might stay as long as we pleased. After repeating the ceremony of kissing the Imam's hands, and hearing the repeated acclamations of the spectators, we now retired in the same order in which we had come in.

The Imam sent us, after our return home, to each a small purse containing ninety nine *Kamassis*, two and thirty of which make a crown. This piece of civility might perhaps appear no compliment to a traveller's delicacy. But, when it is considered that a stranger, unacquainted with the value of the money of the country, obliged to pay every day for his provisions, is in danger

ger of being imposed upon by the money-changers, this care of providing us with small money will appear to have been sufficiently obliging. We therefore accepted the present, although we had resolved not to be in any degree chargeable to the Arabs.

### CHAP. III.

#### *Visit to Vizier Fakih Achmed.*

IN Turkey no person is admitted to an audience of the Sultan, till after he has visited the vizier. The custom in Yemen is directly contrary. After being honoured with an audience of the Imam in the morning, we were invited to wait on Fakih Achmed in the afternoon, at his country seat, near Bir-el-Affab. We were at the same time desired to bring with us those curiosities which we had shewn to Emir Farhan at Loheya, and to several Arabs of distinction in other cities. Those rarities were only microscopes, telescopes, prospect glasses, thermometers, maps, and other such things. I did not chuse to produce my mathematical instruments, lest perhaps some Schech might persuade the vizier to ask them for his use.

The vizier received us with great politeness, and expressed himself highly pleased with what we shewed him. He put various questions to us, from which he appeared to possess considerable knowledge, and to have studied the sciences with a degree of care far from common among his countrymen. By means of Turkish, Persian, and Indian merchants, he had acquired tolerably correct notions of geography. The Arabians imagine that Europe lies south from them, because the Franks whom they see, come from India. But the *Fakih* knew very well the situation of the different states of Europe, with their respective powers and forces, both by sea and land. Nor could more be expected from an Arabian who had never seen a map.

In the narratives of many voyages, we had read, that in the East an inferior might not appear before a superior, without bringing a present in his hand. Besides, we were desirous of returning the marks of politeness which had been shewn us, and of expressing our gratitude for the entertainment we had received.

For these reasons, we resolved to take this opportunity of offering our present to the Imam and the *Fakih* ; sent to the latter some pieces of mechanism, such as watches, and some other instruments little known among the Arabs. We soon after learned, that this was more than had  
been



been expected at our hands, since, not being merchants, we had no favour to ask. All had however been very graciously accepted. The Turks regard the presents of the Europeans as a tribute ; but at the court of Sana they appear to be considered in a different light.

The Vizier's country-house was not large. It was even entirely open, upon one side. A number of fruit-trees grew in the garden. In the midst of it was a *jet d'eau*, similar to that which we had seen in the Imam's hall of audience. The water was put in motion, by being raised in a reservoir, by an ass and a man who led him. This *jet d'eau* was no ornament ; but it cooled the air ; a thing very agreeable in hot countries. We saw others of the same sort, in the gardens of all the principal inhabitants of Sana.

#### CHAP. IV.

##### *Of the city of Sana.*

THE city of Sana, is situate at the foot of mount *Nikkum*, on which are still to be seen the ruins of a castle, which the Arabs suppose to have been built by Shem. Near this mountain, stands the

the castle ; a rivulet runs upon the other side ; and near it, is the *Bustan el Metwokkel*, a spacious garden, which was laid out by Imam Metwokkel, and has been embellished with a fine garden, by the reigning Imam. The walls of the city, which are built of bricks, exclude this garden, which is enclosed within a wall of its own. The city, properly so called, is not very extensive : One may walk round it all in an hour.

I should have wished to make an accurate ground-plan of this city. But, wherever I went, the mob crowded after me so, that a survey was absolutely impossible. The city-gates are seven. Here are a number of mosques, some of which have been built by Turkish Pachas. Sana has the appearance of being more populous than it actually is ; for gardens occupy a part of the space within the walls. In Sana, are only twelve public baths : but many noble palaces, three of the most splendid of which have been built by the reigning Imam. The palace of the late Imam El Manzor, with some others, belong to the royal family, who are very numerous.

The Arabian palaces are built in a style of architecture different from ours. The materials are, however, burnt bricks, and sometimes even hewn stones ; but the houses of the common people

people are of bricks which have been dried in the sun. I saw no glass windows, except in one palace, near the citadel. The rest of the houses have, instead of windows, merely shutters, which are opened in fair weather, and shut when it is foul. In the last case, the house is lighted by a round wicket, fitted with a piece of Muscovy glass; some of the Arabians, use small panes of stained glass from Venice.

At Sana, and in the other cities of the East, are great Simferas or caravanferas for merchants and travellers. Each different commodity is sold in a separate market. In the market for bread, none but women are to be seen; and their little shops are portable. The several classes of mechanics work, in the same manner, in particular quarters in the open street. Writers go about with their desks, and make out briefes, copy-books, and instruct scholars in the art of writing, all at the same time. There is one market, where old clothes are taken in exchange for new.

Wood for the carpenter's purposes is in general extremely dear through all Yemen; and wood for the fire at Sana is no less so. All the hills near the city are bleak and bare, and wood is therefore to be brought hither from the distance of three days journey; and a camel's burthen commonly costs two crowns. This  
scarcity

scarcity of wood is particularly supplied by the use of a little pit-coal. I have seen peats burnt here, but those so bad, that straw must be intermixed to make them burn.

Fruits are, however, very plenteous at Sana. Here are more than twenty different species of grapes, which, as they do not all ripen at the the same time, continue to afford a delicious refreshment for several months. The Arabs likewise preserve grapes, by hanging them up in their cellars, and eat them almost through the whole year. The Jews make a little wine, and might make more, if the Arabs were not such enemies to strong liquors: A Jew convicted of conveying wine into an Arab's house is severely punished; nay, the Jews must even use great caution, in buying and selling it among themselves. Great quantities of grapes are dried here; and the exportation of raisins from Sana is considerable. One sort of these grapes are without stones, and contains only a soft grain, the presence of which is not perceptible in eating the raisin.

In the castle, which stands on a hill, are two palaces. I saw about it some ruins of old buildings, but, notwithstanding the antiquity of the place, no remarkable inscriptions. There is the mint, and a range of prisons for persons of different ranks. The reigning Imam resides in the city;

city ; but several princes of the blood-royal live in the castle. I was conducted to a battery, as the most elevated place about these buildings ; and there I met with what I had no expectation of, a German mortar, with this inscription, *Jorg Selos Gosmick, 1513*. I saw also, upon the same battery, seven iron cannons, partly buried in the sand, and partly set upon broken carriages. These seven small cannons, with six others, near the gates, which are fired to announce the return of the different festivals, are all the artillery of the capital of Yemen.

## CHAP. V.

### *Of the country around Sana.*

THE suburb of *Bir el Affab* is nearly adjoining to the city upon the east side. The houses of this village are scattered through the gardens, along the bank of a small river. Two leagues northward from Sana is a plain, named *Rodda*, which is overspread with gardens, and watered by a number of rivulets. This place bears a great resemblance to the neighbourhood of Damascus. But Sana, which some ancient authors compare to Damascus, stands on a rising ground, with nothing like florid vegetation about it.

After long rains, indeed, a small rivulet runs through the city; but all the ground is dry, through the rest of the year. However, by aqueducts from mount *Nikkum*, the town and castle of Sana are, at all times, supplied with abundance of excellent fresh water.

Jews are not permitted to live in the city of Sana. They live by themselves in a village, named *Kaa el Ihud*, situate near *Bir el Affab*. Their number amounts to two thousand. But, in Yemen, they are treated even more contemptuously than in Turkey. Yet, the best artisans in Arabia are Jews; especially potters and goldsmiths, who come to the city, to work in their little shops by day, and in the evening retire to their village.

Those Jews carry on a considerable trade. One of the most eminent merchants among them, named *Oræki*, gained the favour of two successive Imam's, and was for thirteen years, in the reign of El Manfor, and for fifteen years under the present Imam, comptroller of the customs and of the royal buildings and gardens; one of the most honourable offices at the court of Sana. Two years before our arrival here, he had fallen into disgrace, and was not only imprisoned, but obliged to pay a fine of 50,000 crowns. Fifteen days before we arrived at Sana, the Imam had let him at liberty. He was a venerable old man,

man, of great knowledge : and although he had received the Imam's permission, had never chosen to assume any other dress than that commonly worn among his countrymen. The young Jew, who had been our servant, was one of his relations, and had mentioned us so favourably to him, that he conceived a desire to see us. But we durst not hold frequent intercourse with a man so newly released out of prison.

The disgrace of Orœki had drawn a degree of persecution upon the rest of the Jews. At that period, the government ordered fourteen synagogues, which the Jews had at Sana, to be demolished. In their village are as handsome houses as the best in Sana. Of those houses likewise all above the height of fourteen fathoms was demolished, and the Jews were forbidden to raise any of their buildings above this height in future. All the stone pitchers in which the inhabitants of the village had used to keep their wines were broken. In short, the poor Jews suffered mortifications of all sorts.

The *Banians*, in Sana, are reckoned to be about 125. They pay 300 crowns a-month for permission to live in the city : Whereas the populous village of *Kaa el Ibud* pays only 125 crowns a-month. The heirs of a deceased *Banian* are obliged to pay from 40 to 50 crowns :

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And, if the defunct leaves no near relations in Yemen, his whole property devolves to the Imam. The Banians told us, that two men of their nation had been dragged to prison two months before, and, before they could obtain their liberty, were forced to yield up 1500 crowns of an inheritance which had fallen to them in India, and of which they had touched no part in Arabia.

## CHAP. VI.

### *The Pomp of the Imam's Return from the Mosque.*

It is well known, that the Turkish Sultan goes every Friday to the mosque. The Imam observes the same pious custom with the same exactness, and goes and comes upon the occasion in a very pompous manner. We saw him only returning from the mosque, when his train is said to be swelled by all those who have performed their devotions at other mosques. The better to display his magnificence, he makes a long circuitous progress at his return.

The Imam, upon the occasion when we saw him, came out of the principal mosque, and passed out by one gate of the city, that he might come in by another, with some hundreds of soldiers,



diers, marching in procession before him.— Over him, and the princes of his numerous family, *Medallas*, or large parasols, were borne; a distinction peculiarly appropriated to the sovereign and the princes of the blood-royal. We were told, that in other parts of Yemen, all the independent nobility, such as the sheriff of Abu Arisch, the Schiechs of Jafa, and of Haschid-u-Bekil, constantly display this mark of their independence.

Beside the princes of the blood, there were in this procession at least six hundred noblemen, ecclesiastics and officers, civil and military, all superbly mounted upon horses; and a vast crowd of people followed on foot. On each side of the Imam was borne a standard, having upon it a small silver box filled with amulets, whose efficacy was imagined to render him invincible. This procession was, in short, magnificent, but disorderly. The riders paced or galloped, at pleasure, and all went on in confusion.

Near a gate were stationed some pairs of camels bearing carriages, in which some of the Imam's wives often ride upon such occasions: But the carriages were at this time empty, and served only to fill up the procession. Behind the camels, which bore these, were twelve others, bearing nothing but some small flags, fixed, by way of ornament, to their saddles.

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The soldiers fired a few rounds without the gate, but not less awkwardly than in the other cities of Yemen. In their evolutions before the palace, they shewed no greater dexterity than the provincial troops which we had seen perform their exercises under the Dolas. The city gates were shut during divine service.

## CHAP. VII.

### *Our Audience of taking Leave.*

THE favourable reception we had met with at Sana, which was above our expectations, might have tempted us to stay longer. Many of the principal men about the Imam's court urged us to spend another year in Yemen. But we had lost two of our companions, who could have availed themselves more than we of a continued stay in Arabia. Some instances, too, of the Imam's avarice, which had come to our knowledge, added to what we had experienced in those cases in which we had been embroiled with the Dolas, impressed us with a degree of distrust, and made us fear that our present good treatment might end in a very different manner. We had, besides, found the climate hurtful to our constitutions, and our health was much injured by the changing

changing temperature of the atmosphere. We therefore began to think seriously of sailing for India with the English, that we might save our lives and papers.

We had permission to leave Sana whenever we should think proper ; but it was required that we should take a formal leave of the Imam, and shew him the curiosities which the Vizier had seen ; a circumstance which obliged us to defer our journey for some days.

We were sent for to Court on the 23d of July, and conducted into the same hall in which the Imam had received us at our former audience. Upon this second occasion, every thing passed very quietly. The Imam sat on the lowest bench beside the throne, upon a chair wrought of reeds. We kissed the hem of his robe, and both sides of his hand. Nobody was present but the Vizier, the secretary, by whom we had been conducted into the presence, and six or seven slaves or servants. None of our servants were permitted to accompany us ; as the Vizier thought us qualified to express ourselves in the language of the country. All that we shewed the Imam seemed to please him highly ; and both he and his minister put many questions to us concerning the manners, trade, and learning of the Europeans. A small chest of medicines, which the Imam had received from an English-  
man,

man, was then brought in. Mr Cramer was asked to explain the virtues of those drugs ; and the Imam caused what he said, concerning their nature, to be taken down in writing.

I had been indisposed when I came out to wait on the Imam ; and, in consequence of standing so long, I felt myself so weak, that I was obliged to ask permission to retire. Before the door I found some of the first officers in the court, sitting on piles of stones along the wall.

The Great Chamberlain, *Gbeir Allab*, with whom I had often had occasion to speak, immediately made me an offer of his seat, and gathered stones to make himself another. In this company I was again addressed with a number of questions concerning the manners and customs of Europe. Those Arabs strongly disapproved of our practice of drinking spiritous liquors. But when I assured them that the Christians were forbidden to indulge in drunkenness, and that no sensible European drank more wine than was good for his health, they allowed the custom to be rational. They even acknowledged that it was absurd to abstain entirely from the use of a liquor of which they had such abundance, and which, on many occasions, might prove salutary as a remedy.

I returned into the hall ; and, after Mr Cramer had finished his account of the drugs, and

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we had answered various other questions, we took our leave with the same ceremonies which we had observed at entering. In the afternoon, we went to take leave of Vizier Fakih Achmed, and some other persons of distinction.

### CHAP. VIII.

#### *Our Departure from Sana.*

WE had, indeed, good reasons to induce us to return to Mokha, by the same way by which we had come. It is better frequented ; and upon it I should have had an opportunity of copying the inscriptions of which the Arabs had spoken to me : But I had been so often deceived already by stories of pretended antiquities, that to the uncertain hopes which those inscriptions held out to me, I preferred the certain advantage of surveying another part of Yemen, and of seeing the Tehama in the rainy season. We acquainted the Vizier, therefore, that we wished to travel by Mofhak to Beit el Fakih. He not only approved of our intention, but told us, that the Imam would supply us with camels and asses for our journey.

On the 25th of July, the Imam sent each of us a complete suit of clothes, with a letter to the

Dola of Mokha to pay us two hundred crowns, as a farewell present. We were at first afraid that this prince might suppose us to have come, like the Turks, to draw money from him, or that we had made our presents with interested views. But, after reflecting that we had been obliged to ransom ourselves, in a manner, at Mokha, we resolved to accept that letter of credit. When we afterwards presented it to the Dola, he sent us to receive the money from his *Saraf*, or banker, who paid us by instalments, but never without an air of dissatisfaction.

We could hardly think the Vizier serious in his offer, when he told us that the Imam would furnish us with beasts of burthen. We were even afraid that this might be an arrangement to delay our journey, and would rather have hired camels at our own expence. We thereupon came to an explanation with the secretary, whose answers led us to suspect an interested understanding between him, and the Arabian camel-hirer, or post-master.

We therefore ventured to address the Vizier again. He shewed surprise at our perplexity; because he had delivered to the secretary a written order, signed by the Imam's own hand, in which he was directed to furnish us with camels  
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and asses for our whole journey, and with a sheep for our provisions. The secretary, on account of our impatience to depart, had not had time to bargain for a share of the profits with the camel-drivers, and was obliged to deliver up the written order, with some pieces of stuff which the Imam had sent us for clothes to our servants. He gave us also notice, that some other presents were intended us, which could not be ready till after a certain number of hours. We set out without them, and the secretary probably kept them to himself.

The dress which I received from the Imam was exactly like that worn by the Arabs of distinction through Yemen. They wear the shirt over wide drawers of cotton-cloth. The *Jam-bea*, a sort of crooked cutlass, hangs by a broad girdle; and a vest with strait sleeves is covered by a flowing gown. The Arabs are strangers to the use of stockings. The only thing they wear on their feet is a sort of half-boots, or slippers.

The Turks appear to abuse the generous hospitality with which the Imam treats strangers travelling through his dominions. Poor pilgrims of that nation often come from Jidda, are entertained for months at Sana, and then ask money to defray the expences of their journey home. The Imam even orders a sum of money to be paid them in some of his sea-port towns,

that they may return no more to be farther chargeable to so hospitable a people.

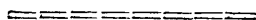
Within a short time after our arrival, a Turk, who had attended his master, an Egyptian nobleman, to Mecca, came by the way of Jidda and Hodeida to Sana, in hopes of obtaining instantly one of the first posts in the Imam's army: for the Turks have so high an idea of their own military talents, that they suppose it would be too great a happiness to the Arabs to be able to engage a Turkish officer in their service. But the Imam, after entertaining this man some time at Sana, sent him to Hodeida, and ordered him a sum of money sufficient to carry him to Basra. On my return from India, I met with this same Turk, who had performed the voyage in a vessel belonging to Maskat, and had found it not more dangerous than the passage between Jidda and Hodeida.

## SECTION



## SECTION XV.

OUR RETURN FROM SANA TO MOKHA.



## CHAP. I.

*Route from Sana to Beit el Fakib.*

ON the 26th of July, the day of our departure from Sana, we made a short stage along a bad road among bare hills, with few villages interspersed over them. Next day, the road was still worse, lying over rocky mountains. This was the most rugged road I saw in all Yemen. The hills were bleak and wild, and the deep vallies among them contained only a few wretched hamlets.

On the 28th of July, we proceeded down steep declivities. But the hills began now to display a small share of verdure : And we here met with several camels, loaded with very bad wood, for Sana. The towns were poor and thinly scattered.

ed. In the evening, we were attacked by legions of locusts; but these were soon driven away by a violent storm of wind, accompanied by heavy rain.

We travelled, this day, onward to *Mofhak*, a small town situate on the summit of a precipitous hill. The houses in which travellers lodge stand at the foot of the hill. We presented the Imam's written order to the Dola of this city, who accordingly furnished us with camels, provender, a good meal for our servants, a sheep for our own supper, and even paid for our lodging. The revenue of *Mofhak*, and the territory annexed to it, is enjoyed by one of the Imam's sons.

Our next day's journey was upon a still more disagreeable road. Nothing can be worse, indeed, than the roads between *Mofhak* and *Sehan*. Upon the hill we found six large reservoirs, in which rain-water is collected. It becomes putrid, after standing for some time, and is then very disagreeable. In this country the Arabs believe they have most to fear from the worm in the nerves. If it be so, the cause must ly in their drinking that putrid water.

Leaving *Sehan* on the 30th of July, we continued our journey upon somewhat better roads, which winded round the hills. Upon *Harras*, one of those hills, we came to a defile so narrow  
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that a single camel could hardly pass. On either side are steep rocks ; and rain, which had fallen on the preceding day, had broken a gap eight feet deep, precisely in the narrowest part of this road, and made it absolutely impassable. There was no other passage ; and all our Arabs were of opinion that we should return straight to Sana, and take the road by Taces : But we were unwilling to turn so far about, and therefore resolved to fill up the gap with stones. Our Arabs laughed to hear us propose an undertaking which they supposed would give us work for several days. But we began to gather stones, and by promises prevailed with them to assist us. Three hours of hard work completed our causeway, and we passed safe over. The Arabs maintained, that, in such a case, the first Dola of Yemen would rather have returned to Sana, than have undertaken what we had accomplished. This gave no favourable impression of the spirit or industry of the nation.

On our way, we met with a wandering family, the first of this character that I saw in Yemen. They had no tents, but lived under trees with their asses, sheep, dogs, and fowls. I forgot to ask the name of this horde. But their mode of life is perfectly like that of our European gypsies. They are confined to no place, but go about the villages begging and stealing ;  
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and the poor peasants often give them something voluntarily, to remove them from their neighbourhood. A young girl of this company came to ask alms from us : Her face was uncovered. (F F)

At a small distance from the dangerous pass above mentioned, we saw the first plantation of coffee-trees. We had seen none of these since our excursions in the month of May ; but this production does not appear to enrich those by whom it is here cultivated. The villages in the coffee-country are declining into a state of wretched poverty : The houses consist of dry walls, covered with reeds, and resemble those of the hills about Beit el Fakih and Dsobla. The river Sehan was so swollen that we had difficulty in passing it with our asses.

We spent the night at *Samfur*, a poor village, where I lost my compass. In the morning, we found ourselves obliged to pass, more than a dozen of times in the space of a mile, over the river Sehan, which runs with a meandering course, among rocks, and with a very rapid current. This country being very poor, the roads are not exceedingly safe, and we were therefore obliged to travel slowly, without going before our baggage. We saw here many shrubs of the species which affords the balsam of Mecca ; but the

the inhabitants of the country know not their value, and therefore neglect to cultivate them.

In the coffee-house of *Til* we met with several pilgrims returning from Mecca ; among others an Arab from *Doan*, a city five-and-twenty days journey east from Sana, and twelve days journey from *Kerchin* ; consequently, in a country entirely unknown to Europeans : I was vexed at the short time of our interview ; and the great difference between the dialect which he spoke, and that of Tehama, which disqualified me from obtaining from him more particular information concerning his country.

From this inn the country improves. It is covered with verdure. In the valley are a number of rivulets which discharge themselves into the river Sehan ; and a great many villages are scattered over the hills.

We saw a rivulet which loses itself underground, and appears again at a considerable distance. After leaving the hills, it disappears entirely, and its waters are dispersed over the plains of the Tehama. The arable grounds among these hills are sown only with *durra*, a sort of coarse millet, of which the poorer people make their bread. The peasants cut out seats in the trees, and sit in these to watch their fields.

The rocks on the confines of the Tehama are basaltic, like those of the coffee-country near

Beit el Fakih. We came yet to another rivulet which loses itself in the sands of the Tehama. At last we reached the plain, and arrived at Beit el Fakih in the evening of the 1st of August.

## CHAP. II.

### *Route from Beit el Fakih to Mokka.*

THE greater part of this city having been burnt down in the month of April last, we had expected to find it desolate. We were, therefore, greatly surprised to see all the houses, or rather huts, rebuilt. Several edifices of stone, fitter to resist the force of fire, had likewise been raised.

We sent notice to the Dola of our arrival, and desired him to have camels in readiness, on which we might continue our journey. Our Arabian servants would have demanded provisions from him, that they might make merry, and shew the people in what an honourable manner they were received.

I shall now only mention some changes produced by the rains upon this part of the country. Indeed, as we had already seen the face of the country, we preferred travelling by night at this time, to avoid suffering from the torrid heats of the day.

Having

Having set out from Beit el Fakih on the evening of the 2d of August, we met with two men, on our way to Zebid, who were leading asses loaded chiefly with silver, which had been received by the merchants from Egypt, for coffee, and which they were sending to Mokha, to purchase India goods. This mode of carrying money about, was a proof to us, that in this province there were no fears from robbers.

On the 3d of August, the Dola of Zebid was obliged to furnish us with provisions and camels. We had expected to find the river Zebid considerably swollen; but, near the city, its channel was entirely dry; the waters having been turned off, to overflow a great extent of the adjacent fields which were surrounded by dykes. It should seem that the waters are not suffered to run in the channel of the river, till after they have been plentifully distributed over the country. The peasants construct their dykes in a very simple manner. After plowing up a field, they yoke a plank of wood, to two oxen, lead these over the field, till the plank is loaded with earth, empty it upon the line where the dyke is to be drawn, and repeat this till it is formed. We stopped to rest for a few hours at *Mauschid*, and on the morning of the 5th of August arrived at Mokha.

We had been extremely earnest to return to this city, lest the English ship in which we intended to sail for India, might be gone before our arrival. But, several circumstances happened to detain that vessel some time longer at Mokha : And we soon felt that we had travelled too hastily in that sultry climate. I fell ill on the 8th of August ; Mr Baurenfeind was confined to his bed, within a few days after : and in a short time, Mr Cramer likewise, and all our European servants. We fortunately found our friend Mr Scott still here, who kindly supplied us with European refreshments, which did us more service than we could have received from the use of the best medicines. But all his friendly cares could not remove the lurking distemper which soon afterwards broke out with renewed violence, and deprived me of all my remaining fellow-travellers ; as I shall relate in the proper place.

### CHAP. III.

#### *Of the city of Mokha.*

THIS city stands in a very dry and barren situation. Its fortifications are the walls which surround it, some towers on the way to Musa, which



which are dignified with the name of castles, and two other castles of the same sort, upon the two arms of the harbour. The greatest of these two castles is called *Kalla Tejar*, and the smallest, *Kalla Abdurrah*, from the names of two saints, buried in these two places. They are provided with some few pieces of cannon.

The houses in the city are built of stone ; and some are handsome, in the style of those of the suburb of Sana. However, there are others, both within and without the walls, no better than the huts common through all the Tehama. In the environs of this city are abundance of date-trees and many agreeable gardens.

Mokha is not an ancient city. It was built about four centuries since. It, like many other cities in the Tehama, owes its origin to a saint, the celebrated *Schech Schædeli*. This Schech acquired at that period so great a reputation, that persons eagerly resorted from the most distant countries to receive his instructions. Some of his devout disciples built huts round his hermitage, which stood on the sea-side. A small village arose on this spot, and was by degrees enlarged into a city. Hitherto its history resembles that of the other cities in the Tehama. But, the rise of Mokha was attended with many peculiar circumstances, which deserve to be mentioned, as they are related by the Arabs ;  
whose

whose accounts seems to be founded in truth, although dashed with a little of the marvelous, in the usual taste of the Arabian nation.

A ship bound from India to Jidda, cast anchor, one day, about four hundred years since, in these latitudes. The crew observing a hut in the desert, had the curiosity to go and see it. The Sehech gave those strangers a kind reception, and regaled them with coffee, of which he was very fond himself, and to which he ascribed great virtues. The Indians who were unacquainted with the use of coffee, thought that this hot liquid, might cure the master of their ship, who was ill. Schædeli assured them, that, not only should he be cured by the efficacy of his prayers, and of the coffee, but that if they would land their cargo there, they might dispose of it to considerable advantage. Assuming at the same time the air and tone of a prophet, he told them that a city should one day, be built upon that spot, which was to become an eminent mart of the Indian trade.

The merchant to whom the vessel belonged, being struck with this singular language, went on shore, to see and converse with this extraordinary man. He drank the coffee prescribed by the prophet, and found himself better. On the same day a great number of Arabs came to hear the preacher in his hermitage. Among them  
were

Were several merchants, who purchased the whole cargo. The Indian returned home well pleased, and spread the fame of the holy Schædeli, so that the place was soon frequented by many of his countrymen.

An elegant mosque was raised upon the tomb of Schech Schædeli, which stands without the walls of the present city. The well from which the common people draw water for drinking, and one of the city gates, bear his name. His descendents are held in honour, and enjoy the title of Schech. The people swear by him. The name of Shædeli will be remembered as long as Mokha stands.

Besides, Schædeli is not only the patron of Mokha; but all the Musulmans who drink coffee mention him every morning in their *Pratha*, or prayer, and esteem him also as *their* patron. They invoke him not, but thank God for having taught mankind the use of coffee, through the mediation of Schaedeli, and implore the favour of heaven on the Schechs, his descendents.

A merchant of Mecca made an observation upon those fables, which I was surprised to hear from a Mahometan. The vulgar, said he, must always have a visible object to fear and honour. Thus, at Mecca, oaths, instead of being addressed to God, are pronounced in the name of Mahomet. At Mokha, I would not trust a man  
who

who should take God to witness the truth of any thing he happened to assert: but I might much more safely depend upon him who should swear by Schech Schaedeli, whose mosque and tomb are before their eyes.

Mokha was the last city in Yemen of which the Turks retained possession. It is said that the Arabs did not conquer, but buy it. Since the Turks were dispossessed, it has never had another master than the Imam.

A Dola having enriched himself in his government, had fortified the city, and drawn a trench round it, which is now filled up. He was suspected of an intention to make himself independent; but his views were frustrated, and himself cast into prison. From that time, a Dola has never been continued above three years in this lucrative government. After the monsoon season, the Dola of Mokha is every year obliged to give an account of his administration, and is then either confirmed in his employment, or instantly recalled to Sana.

I know not whether the Christians of the East have ever settled at Mokha. A good many Jews live here, in a separate village, as in the other cities of Yemen. Here are nearly seven hundred *Banians*, *Rajaputs*, and other Indians, some of whom are merchants, and others earn their livelihood by exercising different mechanic arts.

When

When they have made a small fortune, they commonly return home to India: And on this account are always looked upon as strangers.

## CHAP. IV.

*Bombardment of Mokha by the French.*

I could learn nothing of the history of this city, except one event, which happened five and twenty years since. I relate the circumstances of this transaction, as they were recounted to me by the Arabs; for they will serve to give an idea of the power and policy of the Imam.

The Dola of Mokha often purchases out of the ships from India, goods, of which the value amounts to more than the sum due for custom-house duties and other taxes. He takes those goods upon the Imam's account, and always promises to deduct the debt out of the duties which may become due next year. But he continues, year after year, to take new goods to account, and the debt is thus increased, and still remains unpaid. By dealing for some time in this manner, the French East India Company at length found the Imam 82,000 crowns in their debt.

This Company became at last anxious to obtain payment of so considerable a debt, without losing, however, their trade with Mokha; and therefore, in the year 1738, sent a man of war to escort their merchant ships. The captain, upon his arrival, acquainted the Dola, that they were come to sell their cargo, but would not land or send their goods on shore, till his debt to them should be discharged. The Dola strove to amuse them with fine speeches, and to persuade them to land their goods. But the French, to shew what they could do, rendered the castle unfit for defence, by a few discharges of their great guns, before the Arabs were aware that they intended real hostilities.

After this exploit, the conferences were renewed. The Dola still excused himself, and said that he had no money, and no orders from the Imam to pay the debt, but asked fifteen days respite, till he should receive orders from Sana. Fifteen days expired, and no orders were received. The French then discharged a bomb upon the Dola's house, by which an Arab was killed. But this producing no decisive effects, some other bombs were thrown upon the mosque, upon a Friday, while the Dola was within, and by these were several persons killed.

The citizens, of whom a good number had by this time lost their life for their sovereign's debt,

now

now lost patience, and obliged the governor to take measures to satisfy his creditors. A treaty was accordingly concluded; and the French landed their goods, and continued their trade as before. Of all their crew, they lost only one man, who had happened to fall asleep before the door of his lodging in the town. An Arabian soldier stabbed him in revenge for the death of a relation of his, who had been killed by a bomb-shot.

The Dola was unable to make farther resistance; and had undoubtedly done all that was in his power to serve his master. The Imam was, however, dissatisfied, recalled him, and confiscated his palace at Sana. A merchant of Mokha, who had advanced a large sum to satisfy the demands of the French, had not received payment, even at the time when we were there.

Several of the Arabs still recollect this little affair with pleasure, and remember, with a degree of gaiety, those pots of fire, as they called them to me, which pursued their Dola backwards and forwards, wherever he went. Since that time the Arabs have entertained a high opinion of the military talents of the Europeans. In any Turkish city, no Christians, of whatever nation, could have been safe from the fury of the populace during such hostilities. But, at

Mokha, the English and Dutch remained in perfect security during this war with the French.  
(G G)

## CHAP. V.

### *Of the Trade of Mokha.*

SEVERAL nations formerly traded to this port, which now frequent it no more. The Portuguese, who were, two centuries ago, very powerful on the Arabic Gulph, have long since ceased to send ships hither. The Dutch rarely appear here; and the French never in time of war, although they still continue to rent warehouses here. The English at present engross, almost exclusively, the trade of this place. Their East India Company, indeed, send only one vessel hither in two years, to take in a cargo of coffee. But the trade is so much the more advantageous to private merchants settled in India. In this year there had come five English ships from different ports in India, not to mention three others which proceeded straight to Jidda. Since the time when an English merchant resident at Mokha, was maltreated by the populace in the absence of the ships, the English have always returned with their vessels to India, and  
left



left the management of their affairs, during their absence, to a Banian.

Since the trade of Mokha is so considerable, the customs cannot but afford a large revenue to the Imam. The Turks, Arabs, and Indians are obliged to carry their goods straight to the custom-house, to be there inspected, and to pay eight or ten *per cent.* upon their value, at the arbitrary estimation of the custom-house officers. All Europeans enjoy the privilege of having their goods inspected in their own warehouses, and of paying only three *per cent.* upon their value. Since the English have become so powerful in Bengal, and have imported those goods which were formerly furnished by the Indians, they have been required to pay only three *per cent.* But the government continue to observe their treaties, and yet to maintain their ancient rights, by making the merchants in Mokha pay likewise five *per cent.* on all Indian goods which they purchase.

Beside the duties payable at the customhouse, ships pay another duty under the name of *anchorage*, which amounts to some hundreds of crowns, and is regulated, not by the tonnage of the vessel, but by the number of its masts. On the other hand, a merchant, who lades a large European ship with coffee in this port, receives  
from

from the Dola a premium of four hundred crowns.

According to the observation of the Arabians, the monsoons are regular in these latitudes. The north wind blows for six months, and the south wind for other six months. It is not to be supposed, however, that these are the only winds known here. During the month of August, especially, the wind blows from all the points in the horizon. An English ship bound for Jidda was obliged to return to Mokha, and to wait there some months for a favourable wind.

The Arabs have scarcely any article for exportation, except coffee, of which the Indians are not very fond. The English ships must return empty to India, if they did not gain considerably by carrying money, with which the Arabian merchants entrust them. These merchants had freighted one English vessel from Jidda, with a million of crowns; and that on board which we sailed, had 250,000 crowns of theirs in specie.

These sums are almost always in European coins, Venetian ducats, or German coins. It may be supposed that other English and Indian vessels carry also considerable sums from Jidda and Mokha. The ships which sail from Basra to India, are in the same manner freighted with money

money which has passed from Europe through Turkey. When to this we add the quantity of specie carried directly to India and China by the nations of Europe, it appears that Europe must have been long since exhausted of gold and silver, were it not for the treasures imported from America.

When a foreign vessel arrives in the road of Mokha, it must not salute with guns, but only hoist a flag. The Dola then sends out a boat to examine it, and learn the purpose of its approach. If any difficulties are raised, the captain needs only say, that he will proceed to Hodeida or Loheya. The Dola, unwilling to lose the presents which he receives from every ship, is soon brought by this means to hear reason.

It would not be difficult for any other nation to obtain the same privileges which the English presently enjoy at Mokha. But the trade on the coasts of the Red Sea can be advantageous to no nation who have not settlements in India. The Arabians make no use of the productions of Europe. It would be necessary, therefore, to supply them with India goods, and to take coffee in return, which can be bought cheaper from ships which take it in merely to avoid returning empty. There is, indeed, a great quantity of iron sold in Arabia, which the English purchase chiefly from the Danes. It is, therefore,

fore, probable, that the latter nation might find their interest in a direct trade with the goods of Denmark, and our colonies between Tranquebar and Mokha.

It will not be amiss to add one slight observation concerning the brokers of different nations. A stranger cannot be too much on his guard against Mahometan brokers. He will find his account in addressing himself rather to the Banians, among whom are many considerable merchants, very honest men. Through all the countries in the East, Mahometan merchants have the knavery to seek to irritate the Christians, when, after having duped them, they fear their resentment : And then, when any term of reproach is uttered by the strangers in the heat of passion, the rascally Mussulmans make a great noise, under pretence that their religion is abused, and threaten to complain to the magistrates. Several Europeans have been obliged to pay considerable sums by these arts of knaves who had previously cheated them. (H H)

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## NOTES TO VOL. I.

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NOTE A. p. 12.

### *Phosphoric Light of the Sea.*

THE most careful observers have remarked, that this light appears in various aspects, owing, most probably, to a diversity of causes. Of these appearances, one sort seems to undulate round the sides of vessels sailing in the ocean, and never spreads to any great distance : Another species is observed to arise in the course of long calms, or immediately after them, and at the termination of a series of hot weather ; it spreads over the surface of the deep ; and seems even to be intermingled with the waters : A third diversity of these lights often covers the ocean to a still wider extent, and is so modified in its shining, as if it arose from the bodies of different animals.

Concerning the first of these sea-lights, it has been suggested, that they are most probably produced by the operation of the laws of electricity. The friction occasioned by the rapid motion of a ship through the waves, the bituminous substances upon the sides of vessels, the nails sticking in the bottom, and the conducting power of water, are circumstances from which the evolution of electrical matter, in this case, may be plausibly inferred.

As to the second ; it is well known that many animal bodies putrify and are dissolved in the sea, and that almost all animal matters, many mineral substances, and even the atmosphere itself, contain phosphoric acid. Inflammable matter added to this acid, will produce the substance called *phosphoric acid*. Large quantities of this substance may therefore be formed in the ocean by the union of the phosphoric acid evolved from various bodies, with the oily and other inflammable particles diffused in great abundance through the waters. Hence, probably, this light, which commonly succeeds calms, and hot weather, and appears not to depend upon any circumstance that can be readily referred to in the laws of electricity.

The third sort has every appearance of being occasioned by living animals. The genera of *Sepiæ* and *Medusæ*, with some shell fishes, are all phosphorescent.

phosphorescent. Some species, too, of the genus *Scolopendra* or *Centipes*, which shine during the darkness of the night, although land-insects, are at times conveyed by the winds into the sea. On the night of October 30th 1772, Dr. Forster saw a very beautiful exhibition of this sort of sea-light, off the Cape of Good Hope, at a few miles distance from the shore, and while a fresh gale blew. Upon examining, like Mr Forkal and Mr Niebuhr, a bucket of the water on which it was displayed, he was convinced that it proceeded from living animalcules. Dr Sparmann observed, in the years 1772 and 1775, that the *Mollusca* and *Medusæ*, both phosphorescent animals, were diffused in such masses near the surface of the ocean, and moved with such a rising and falling motion, as seemed perfectly adequate to the production of the phænomenon.

See what is said on this subject by Pere Bourzes in the *Lettres Edifiantes* ; Tome ix. Paris, 1730 : Mr Canton in the *Phil. Trans.* Vol. X. P. 446 : Forster's observations in a voyage round the world. P. Lond. 1778 : Sparmann's voyage to the Cape of Good Hope, Vol. 1. p. 4. Engl. Trans. Lond. 1778.

NOTE B, p. 3. *Marseilles.*

PERHAPS the reader may not be ill-pleased to find here some few particulars concerning this

F f f 2

celebrated

celebrated city, extracted chiefly from a very amusing late publication.

It is the most ancient city in France. It was founded by a colony of Asiatic Greeks. It was long an independent commercial republic. At length, in the progress of the Roman conquests in Gaul, Marseilles was also subdued by their arms. Under the gentle government of the Romans, however, it still continued to flourish in commerce, arts, and elegant literature. Its opulence and glory perished in the common ruin of the Roman Empire. The advantages of its situation caused its trade to revive, even in the ages of Gothic barbarism. Still, however, it only languished under the government of the Counts of Provence.

Since its union with the other dominions of the King of France, Marseilles has enjoyed a distinct municipal government and jurisdiction, under magistrates elected by the citizens. The subsidies which it pays for the support of the French government are imposed by the King's edicts, and amount to nearly one-third of the whole revenue paid by Provence. Its inhabitants are estimated at more than two hundred thousand ; and the progress of population and buildings seems to be rapidly advancing. It consists of an Old and a New Town ; the Old inhabited chiefly by fishermen, and other poor people,



people, the New, one of the most beautiful towns in the world, for clear, spacious and extensive streets, elegant, commodious, and regularly built houses, is occupied by rich families whose only business is to enjoy their fortunes ; and by thriving merchants, tradesmen, and manufacturers. The port exhibits a noble spectacle of commercial industry : a promiscuous and busy multitude, consisting of people of almost all nations and languages, crowd the quay ; and more than two thousand vessels are often to be seen in the harbour. The neighbouring territory is thick set with villas belonging to the opulent inhabitants of Marseilles ; the Marseillaise trade to almost all the points of the compass, and their manufactures are very various and extensive.

I have extracted these particulars almost entirely from *Lord Gardenstone's travelling memorandums* : A book which does honour to the author ; being written with such happy propriety of reflection and observation, together with so much love of humanity, and these so pleasingly coloured with a portion of the spirit of the elegant *bon vivant*, that, (not to speak of the useful and solid information which it contains,) I know not any book of travels, over which a few hours may be more agreeably whiled away.

NOTE C. p. 16. *Catacombs.*

IT would be a curious subject of enquiry, and would tend greatly to elucidate the physical history of the earth, and no less the history of society ; if we could trace the various sorts of subterraneous excavations, natural and artificial, which have been formed or discovered in different ages of the world.

If we adopt the opinion of many modern philosophers, which indeed can hardly be controverted, that, at the period which is commonly esteemed the æra of the creation of the world, our earth was not actually raised out of non-existence, but only moulded by the hand of the Almighty into a new form, after having previously undergone perhaps numberless similar revolutions ; we are then obliged to take up its physical history in the middle, and to view it as a broken system, the imperfect part of which no efforts of human ingenuity can restore.

Upon this idea, we must give up the hope of being able to class the various phænomena which it exhibits. Among other things we must find it impossible to account for the natural excavations which are in different places to be discovered. Many of these may be the effects of earthquakes, subterraneous ravages by water or fire, and volcanic eruptions.

Some

Some may have been produced by extraordinary accidents which have happened on the earth's surface.

Those which have been formed by human art, have generally been intended as places of ordinary abode ; as temporary recesses from danger ; or as *catacombs* for the sepulture of the dead. Of the latter sort many still remain in Egypt, in Asia, and through many places of the world. And it should seem, that, especially where ashes or embalmed carcases were to be deposited, catacombs, hewn out in proper places under ground, were a much more suitable contrivance, than superb tombs, erected above it, as so many palaces of corruption, darkness and silence.

Another sort of artificial excavations have been formed by the extraction of rich materials for human use, from the bowels of the earth.

NOTE D. p. 28.

THIS account of the imperfect state of the Turkish navigation is confirmed by Savary, particularly in his letters on Greece ; by De Tott ; and by every traveller or voyager who has visited the Levant, or the Arabic Gulf. Thus are navigation and commerce in the most languishing condition in those regions where they had their origin, and where they first civilized and enriched mankind.

NOTE

## NOTE E. p. 31.

I CANNOT avoid taking this opportunity of recommending to the reader the observations of Mr Howard, and the valuable quarto in which Dr Ruffel has lately laid before the public the result of his long and enlightened experience, on a subject of such curious and awful importance as the plague. May we not hope that this dreadful epidemical distemper shall be, one day, finally extirpated from the earth, or like the small-pox, disarmed of its terrors ?

## NOTE E. p. 34.

I HAVE forgotten to what book of travels I should refer for the story of an English ship-captain, who, in consequence of a wager, flew a paper-kite over it, and by this means raised a ladder of ropes, by which he and his comrades ascended to the top of this celebrated pillar, where they drank a bowl of punch very merrily, to the great astonishment of all who saw them.

## NOTE F. p. 35.

WHOEVER knows any thing of the turbulence and fantastic superstition of the Christians of Egypt,  
while

while it formed a part of the Greek Empire, will not very grievously lament, that triumphant Mahometism has taught them moderation at least, if not good sense, of which they were incapable, in prosperity.

## NOTE G. p. 37.

THE reader of Dr Robertson's enlightened and elegant disquisition concerning the knowledge which the inhabitants of Europe had of India before the discovery of the Cape of Good Hope, will there find satisfactory information concerning the intercourse of the Italians with Egypt, and the introduction of their coins and language into that country.

## NOTE H. p. 44.

THE charm is not in the *Mikkias*, but in the population and cultivation of the country. Ravenous animals, whether of the sea, or the land, are soon deterred by the frequent aspect of man. Men, too, in their anxiety to rid themselves of such enemies, gradually thin their numbers and at last entirely exterminate them.

## NOTE I. p. 56.

FOR the history of this race of Caliphs, the  
VOL. I. G g g reader

reader will do well to consult Marigney, Ockley, and the Universal History.

NOTE J. p. 57.

It should seem, that the disposition of the inhabitants of cold climates to remain as much within their houses as possible, has induced them to rear those towering edifices which we see in the North of Europe: while a contrary principle has made the people of mild, and of warm climates, content themselves with low huts often.

NOTE K. p. 65.

THE curiosities of Geesh are more fully explained by Mr Bruce, and some other late travellers.

NOTE M. p. 75.

For the history of *Ali Bey*, I must refer the reader to the travels of Savary, Volney, Lufignan, and Bruce.

## NOTE N. p. 80.

THE history of Ibrahim is to be seen in Bruce.

## NOTE O. p. 81.

THE adventures of Ali Bey, and the consequences of his defeat, have been narrated at length by the travellers referred to in note M.

## NOTE P. p. 87.

THE formation of the Delta has been a subject of speculation with every writer concerning Egypt, from Herodotus to Bruce.—The reader who is curious on this head, will do well to consult Herodotus, Maillet, Bruce, and Savary.

## NOTE Q. p. 118.

SUCH a testimony as this, for the veracity of our fair country-woman, Lady Mary, must go farther in her favour, than the aspersions of twenty De Totts against her.

## NOTE R. p. 137.

THESE anecdotes of the state of eastern music serve to confirm the received ideas concerning the rudeness of the Jewish music, and the simplicity of that of the ancient Greeks.

## NOTE S. p. 150.

IN India, in the north of Asia, in ancient Tuscany, in Assyria in Ireland, if we will trust Mr Ledwich, and, perhaps, in the South-Sea islands, have been such nations as those here alluded to.

## NOTE U. p. 164.

THOSE who are curious to prosecute investigations respecting the pyramids, would do well to consult Governor Pownall's Essay on the Study of Antiquities ; a work written in a very involved and perplexed style indeed, yet with great force of language, with extraordinary powers of penetration and invention, and with a very uncommon display of liberal, enlightened erudition.

## NOTE V. p. 195.

I SHALL here refer the reader, for farther information



mation concerning these places, not only to Shaw and Pococke, but more especially to a small work intituled, *A Journal from Grand Cairo to Mount Sinai and back again, translated from an Italian manuscript, by the Right Reverend Robert Lord Bishop of Clogher*: Printed at London, by the learned William Bowyer, in 1753.

## NOTE W. p. 198.

THIS circumstance is particularly worthy of notice, for its relation to the miracle by which a path was opened through the Red Sea, for the escape of the Israelites,—and the Egyptians drowned in attempting to pursue them. In my eye the miraculous nature of that event is not lessened by the fact here stated.

## NOTE X. p. 199.

We have all observed how greatly objects are magnified, when seen through mist.

## NOTE Y. p. 199

CONCERNING this canal, the reader may see Herodotus, the late travellers in Egypt, and Robertson's disquisition.

NOTE

## NOTE Z. p. 207.

It occurs to me, as the most probable conjecture on this head, that this might have been the original burying-place of some tribe or family, who were afterwards induced to advance nearer the sea-coast, and cultivate the arts, but still retained the same veneration for the sepulchres of their fathers, which made Jacob and Joseph so desirous that their bones might be carried into the land of Canaan. It is truly difficult to judge of the principles of conduct upon which those people acted, who could raise such piles of buildings as the pyramids for burying places.

## NOTE AA. p. 233.

THE reader of Mr Pennant's British Zoology will find, that some equally ingenious expedients are practised in England for taking several sorts of wild fowls,

## NOTE BB. p. 239.

FARTHER and later information concerning Jidda and its trade will be found in Bruce's Travels.

vels. The reader may also consult Hamilton's account of the East Indies.

## NOTE CC. p. 286.

WHERE inns are maintained by charitable hospitality, or at the public expence, or are imperfectly furnished with articles for the accommodation of travellers; in all these instances, the country must certainly be indifferently civilized, or thinly inhabited, and travelling not frequent. I know not if any speculations could exhibit society in a more interesting light, than a *History of Hospitality*.

## NOTE EE. p. 289.

NOT only in Arabia and Iceland, but in Ireland, in the neighbourhood of Edinburgh, in the Hebudæ, in most countries in Europe and in all parts of the world, are Basaltic columns to be found. All rocks are either stratified or columnar; a distinction which seems to bespeak a diversity of origin. This mineralogists have laboured to explain, whether successfully or not, I shall not presume to say.

## NOTE FF. p. 315.

How late is it in the progress of social life, before the wrathful passions of the human heart are entirely subjected to impartial, disinterested law !

## NOTE FF. 2, p. 422.

I would here suggest to the reader, that, on the subject of the Gypsies, he may peruse with advantage and pleasure, a curious historical essay which has been translated from the German by Mr Raper.

## NOTE GG. p. 434

SOME additional stories of this cast, relative to the dealings of European merchants with the Arabians in the ports of the Red Sea, are to be found in Hamilton's account of the East Indies.

## NOTE HH. p. 438.

IN Mr Bruce's travels the reader will find some valuable information concerning the commercial intercourse of the Europeans from their oriental settlements, with the Arabians and Egyptians, by the way of the Red Sea.

FINIS.

ERRATA.—VOL. I.

- PAGE 10th, line 8th from the bottom, for *nine* read *fifteen*.  
P. 18th, line 4th, from the bottom, for 2600 read 26,000.  
P. 21st, line 15th, from the top, for *Beut* read *Bent* ;  
and also in line 16th.  
P. 23d, line 6th, from the top, for *Tripolis* read *Tripoli*.  
Same page, line 6th, from the bottom, for *clergyman* read  
*Catholic clergyman*.  
P. 69th, line 12th, from the top, for *the inlands* read  
*their lands*.  
P. 76th, line 7th, from the bottom, for *tho* read *the*.  
P. 114th, line 13th, from the top, for *shaved* read *shaven*,  
and line 15th, for *it* read *them*.  
P. 152d, line 1st, top, for *mun* read *must*.  
P. 163d, line 10th, from the top, for *coffer* read *coffin*.  
P. 190th line 8th, from the bottom, for *distance where*  
*our tents*, read *distance from where our tents*.













DS 206

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V.1

C.2

